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ABSTRACT

Developed for sixth-grade students, this curriculum incorporates Native American issues into such areas as art, social studies, language arts, and literature. Specifically, the curriculum examines the oppression of Native Americans in American society. The curriculum takes 7 days to complete, with the final assignment requiring an additional 1 or 2 days. Each lesson includes objectives, learning activities, evaluation, and suggested lecture notes. Lessons aim to help students analyze their feelings and attitudes concerning Native Americans, examine the impact of negative stereotypes and misconceptions, identify common Native American stereotypes in literature, apply the concept of authenticity to their own artwork, recognize contributions of American Indians to American society, demonstrate an understanding of Native American stories and legends, challenge their own previously held attitudes about Native Americans by visiting a reservation, acknowledge accomplishments of prominent Native Americans, and demonstrate an understanding of the oppression of Native Americans by writing a human relations letter to the author or illustrator of a children's book. Appendices consist of instructional materials and related information for teachers, including articles dealing with the oppression of Native Americans; poems and short stories; examples of stereotypes in advertisements, cartoons, and excerpts from children's books; criteria for selecting Native American visitors; information on famous Native Americans; information on evaluation and selection of multicultural literature; a listing of books containing negative images of Native Americans; a listing of Native American tribes; and additional ideas for classroom activities. (LP)

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ED 387 290

Native Americans: A Seven Day Curriculum

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Rationale for this Native American curriculum project

I was taught as a child that the United States is the great melting pot of the world. Throughout my education, I have uncovered the myths surrounding this analogy. The truth is that the varied races, cultures, genders and ethnic groups of this country have never come even remotely close to melting into one homogeneous system. This is because in order for everyone to blend--to mix well together--they must become the same...white. The dominate white American society would love to force everyone to conform to their traditional ways of living, believing, dressing, talking, acting, etc. This has never happened before, and if this truly is the land of the free and the equal, it never will.

Students must learn that the United States of America is not, and should not be a melting pot. If an analogy must be made, the U.S. should strive to be more like a toss salad. In this ideal situation, all people (not just the white man) would be considered essential ingredients in the success of this country. Success depends on everyone working together to achieve one goal, yet retaining individual identities so that we might not be reduced to role playing. The differences between people would be valued rather than condemned and no one would be forced to conform to anyone else's rules.

The problem today is that differences are **not** valued. Minority groups in the U.S. are continually oppressed by a white system which is intolerant of diversity.

Native Americans are an oppressed people in the U.S. Their existence in the white dominated society over the past 500 years has been a continuous struggle. American Indians have been victims of oppression that has had a profoundly negative effect on their self-esteem as well as on their potential advancement in this country. I believe students must be aware of the negative stereotypes and myths that surround the Native American culture. Children can only make changes for the better if they are made aware of the issues. With the right education, students can fight the injustices and inequalities forced upon Native Americans, which in turn, will help all minority groups. Ignorance is the problem. Education is the answer.

The appropriate grade level for this Native American curriculum guide is grade six.

This is a seven day curriculum guide, although the final assignment will require one or two additional days to complete. It makes no difference what day of the week the curriculum begins

A whole-language approach has been used. Native American issues will be incorporated (in varying degrees) into the following areas of the general curriculum: art, social studies, language arts and literature.

* * Be patient with your students. They have been molded by the white American system. They are products of the oppressive society in which they live.

Possible Lecture Notes:

1. Emphasize that Columbus could not discover something that others (specifically the Native Americans) already knew about and considered their own. The Native Americans were here for hundreds of years before Columbus ever came here.

2. Columbus , who was motivated by greed, took advantage of the American Indians. He wanted to use the riches and resources he found here for his own personal gain, at the expense of the Native Americans. Historical facts show that although most of Natives were accommodating, Columbus stole from them, maimed them, forced hundreds into slavery, and even killed them.

3. Give a working definition of oppression. Explain that it all began the day Columbus came to America. Before that, the hundreds of Native American tribes lived in relative peace. From 1942 on, the American Indians have been struggling with the oppressive situations that American institutions have put them in. These institutions include among others: the government (at both state and federal levels), the educational system (schools), religious groups, etc. Suggest that the current oppression of Native Americans has been going on for hundreds of years, since the days of Columbus.

4. Explain that for the rest of the week we will be discussing stereotypes, the unequal distribution of resources (employment, education, wealth....), and other inequalities. We will also be learning more about Native American people and their ways of life. The only way to battle the oppression is to overcome the fears and the ignorance about Native Americans that the dominate white society has held for years. Education is the answer.

Materials: See appendix A

Day 1

Social Studies

Objectives: Students will analyze their feelings and attitudes concerning Native Americans by answering 13 questions about the people and their way of life.

Students will relate, in writing, to the feelings of American Indians when Columbus came to America and "discovered" things that already belonged to the Natives.

Activities:

1. Explain to students that for the next seven days, they will be studying the oppression of American Indians in American society throughout history and today. Begin by giving them an informal questionnaire that asks for their ideas, opinions, and attitudes concerning Native Americans. Students do not need to put their names on the questionnaire. Tell students that their answers will be discussed tomorrow. The reason for the questionnaire is to get students thinking about Native American issues and to give you (the teacher) an idea of where your students stand before you get too involved in the curriculum.

2. Read aloud story activity 3 from "A Thanksgiving Lesson Plan." Make a connection with the students between the story and the actual situation involving Columbus and the Native Americans.

3. Perform the skit where you 'discover' a students bookbag or pencil box and all of its contents. Ask students if what you've just done is fair. Does it make sense? Did you have the right to take the things that you did? Ask the student, whose items you took, how he/she felt. Ask the other students how they felt while this was happening to one of their classmates.

4. Ask students to write one or two paragraphs explaining how they would feel if they were the American Indians who were here when Columbus arrived in 1492. Why would they feel the way they feel?

Evaluation: Read the questionnaires to see if students have put some thought and careful analysis into their answers.

Read the students' paragraphs to see if they understand how Native Americans may have felt in 1942.

Listen to the classroom discussion. Are the students active participants? Do they seem to be grasping a basic understanding of oppression against American Indians?

Day 2

Social Studies

Objective: Students will analyze, in classroom discussion, the impact that negative stereotypes and misconceptions have on the modern lives of American Indians.

Activities:

1. Begin by discussing the students' answers to the previous day's questionnaire. Explain some of the common misconceptions concerning Native Americans. Be sure the students understand they are not wrong or bad for thinking the way they do.

2. Discuss, as a class, some of the common stereotypes about Native Americans. These may involve appearance, lifestyle, history, etc. Also discuss some of the derogatory terms related to American Indians. Use transparency. Ask students to think of some that you may not already have listed. Show several examples of stereotypical American Indians in the form of comics, greeting cards, advertisements, etc.

3. Put students into small groups. Have them discuss the ways in which the negative stereotypes and misconceptions could affect Native Americans. How might the stereotypes make Native Americans feel about themselves? Do they think it might be difficult for American Indians to find jobs or housing because of the labels they have been given? Could they see why the government might not want "those kinds" of people working for it? Could they see why the white society might not want "those kinds" of people as members of the educational system, teaching our future students? Can they see just how damaging the white society's judgments can be?

Evaluation: Listen to the students' group discussions. Do they seem to understand the consequences of stereotyping others? Have they made connections between the misconceptions about American Indians and the lifestyles they have been forced lead? Do they seem to understand the injustices?

Assignments:

1. Ask students to watch for stereotypical pictures of or writings about Native Americans. Ask them to bring in their examples as soon as they find them. All examples will be displayed on a bulletin board relating the prejudices the white society has of Native Americans. They may want to check merchandise catalogs, greeting cards, comics, newspapers, advertisements, and so on. This is not a

graded assignment, but students only get credit if they bring in at least one example.

2. Give students a word-search puzzle containing both positive and negative terms relating to Native Americans. This is not a graded assignment, but students receive credit for completing the puzzle.

Possible Lecture Notes:

1. Make connections between the illogical stereotyping of hundreds of different American Indians and the stereotyping of the thousands of different white people. Generalizations are sometimes O.K., but over-simplified, distorted, racist stereotypes are not only cruel, but senseless. All Native Americans are no more alike than are all white people. All human beings have unique qualities that differentiate them from all others of their culture or race.

2. Emphasize the fact that these stereotypic representations are everywhere and that they, as well as the misconceptions, have been around for years.

Materials: See appendix B

Reading/Literature

Objective: Students will identify, with the help of the teacher, common Native American stereotypes in literature.

Activity: Show the class several examples of stereotypical literature. Also show some positive examples. Ask students to point out the distortions as a class. Ask them why the positive books are examples of good literature about American Indians.

Evaluation: Listen to your students' answers about the stereotypical literature. Can they tell the difference between the positive images and the negative images of American Indians?

Possible Lecture Notes:

1. Discuss the roles that Native Americans are given in literature. Are they always shown as hunters and gatherers (a role of the past)? Are they continuously depicted as savage warriors? Are they said to be members of an uncivilized race?

2. Are the roles of the Native Americans shown as being typical of **all** Native Americans? Compare this logic with the gender issue. Not all women are housewives and not all men are doctors or firemen. Native Americans are as diverse a group as white people (whether we're discussing occupations, appearances, education, beliefs, habits, etc.).

3. Discuss the many stereotypical illustrations of American Indians in literature.

4. Explain that it is disrespectful for children to 'dress up like Indians' or for animals to be portrayed as Native American. It is equally bad for ABC books to illustrate Indians for the letter 'I' or for counting books to count up 10 little Indians.

References and materials: See appendix B

Art

Objectives: Students will apply the concept of authenticity, in writing, to their own authentic artwork.

Students will demonstrate a basic understanding of Native American art by listening to a presentation on art, then creating their own.

Activities:

1. Begin by having the students look up the word "authentic" in the dictionary. Discuss what the word means. Relate it to the concept of art.

2. Invite a Native American to show an authentic headdress with feathers. Have the visitor explain what the headdress is made of and what it represents.

3. Have the American Indian visitor do a small art project such as making jewelry out of beads. Discussion should focus on the authenticity and meaning of the artwork.

4. When the art project is done and the visitor has left, have students write 'guarantees of authenticity' for their artwork. Students must be able to explain to a stranger, in writing, how he/she can be sure that particular piece of art is authentic.

Evaluation: Did the students complete the artwork? Do their 'guarantees' demonstrate their knowledge of the concept of authenticity?

Possible Lecture Notes:

1. Be sure to explain that not all Native Americans will make their headdresses or bead jewelry in the same way that today's artist did. Just as the tribes are diverse, so is their artwork. The may the meanings they hold for their artwork be diverse.

2. Discuss the disrespect that society shows toward Native Americans when it trivializes such things as the sacred headdress. We don't see that in reverse--American Indians trivializing things that the white society considers sacred or holy.

Why is that? Why do white institutions make light of important and serious traditions , artifacts, etc. belonging to the Native American culture?

Materials: See appendix B

Day 3

Social Studies

Objective: Students will recognize the contributions of American Indians to American society by doing research and writing about prominent Native Americans.

Activities:

1. Discuss some of the many contributions American Indians have made to American society over the past 500 years. Begin by first asking students to make a list of as many things as they can that they think were discovered or created by Native Americans. It may be necessary to give them some hints.

2. Introduce some prominent Native Americans to the class. Ask students if they know of any other famous American Indians--perhaps from the history of the counties in which they live.

Assignments:

1. The students must do a one to two page paper on any prominent Native American. This person may be male or female, young or old, dead or alive. Library research time will be provided and students will be expected to present their findings to the rest of the class. The students must include in the report their reason for choosing the person they did, and why that person is so admirable. After the presentations are done, the papers will be put into a book about the unforgettable, indispensable contributions and discoveries of Native Americans.

2. Give students a cross-word puzzle containing the names of prominent Native Americans discussed in class. The puzzle will also contain words and terms related to American Indians that have already been discussed in the curriculum. This assignment is not graded, but students will receive credit for completing the puzzle.

Evaluation: Evaluation will be done after the research project and reports are completed. Make sure the students have selected Native Americans who have, in some way, made positive contributions to American society.

Possible Lecture Notes:

1. Explain that Native Americans are not a burden on society. They have helped to make America what it is today. Their accomplishments are worthy of recognition.

2. Discuss some of the many discoveries the Native Americans have made throughout history such as : corn, potatoes, tomatoes, many medically healing plants, rubber, etc.

References and materials: See appendix C

Literature

Objective: Students will identify stereotypes in literature by describing them orally to classmates.

Students will be able to give logical explanations as to why certain negative images of Native Americans in books are indeed negative.

Activities:

1. Begin by continuing with yesterday's look at negative images of Native Americans in literature. Read more examples of books containing negative images. Compare them with some books that show Native Americans in positive ways according to appearances, traditions, lifestyles, and so on.

2. Have students get into small groups and identify the negative aspects of some books. Afterward, ask students from each group to take turns giving oral explanations to the rest of the class on what is wrong with their particular book. (Each group should have a different book.) Ask the rest of the class if they agree or disagree with the presenting group's analysis.

Evaluation: According to the presentations, were the groups successfully able to identify the significant stereotypes, racism, or discrimination found in their books containing negative images of American Indians? Could they not only identify the problems, but could they logically give evidence for why those were problem areas? Could they use previous learnings from this Native American curriculum to substantiate their arguments?

Possible Lecture Notes:

1. Not necessarily related to literature, remember to ask students if they have any examples of negative images of Native Americans to turn in for the bulletin board.

2. Perhaps as an extension of the literature lesson--show the class a portion of Disney's "Peter Pan" containing Native Americans and ask them if they can see why it is bad.

Day 4

Social Studies

Students will be doing research during this time on their prominent Native American project. They will receive assistance in the library if necessary. A review of research techniques will begin the library session.

Language Arts

Objective: Students will be able to eliminate stereotypical text in literature by reconstructing a passage containing negative images of Native Americans.

Activity: Give each student a book containing negative images of Native Americans. Ask them to select a portion of the book and reconstruct it so that it is non-offensive, and non-stereotypical. They may change the ending of the story, or they may rewrite a section at the beginning or in the middle. They must write as much as is necessary to eliminate the problems in the area of the book they have chosen. A general guideline might be two to three paragraphs.

Evaluation: In the student's writing, they must demonstrate that they can portray Native Americans in a positive light. Have they eliminated the stereotypes and racism, or have they just re-worded the text so that it is mildly less offensive?

Possible Lecture Notes: Explain to the students that they don't need to make Native Americans look and act like Gods. They just need to show American Indians doing non-stereotypical things and looking like unique human beings. Positive images are ones that make Native Americans look, behave, speak, work, etc. the way that they truly do.

Materials: See appendix D

Day 5

Social Studies

Students are given more library time to work on their prominent Native American papers.

Literature

Objective: Students will demonstrate an understanding of Native American stories and legends by listening to actual American Indian stories and making a short list of things they learned from the lesson/presentation.

Activities:

1. Introduce the class to terms like 'legends' and 'myths.' Explain that Native American storytelling is rich in meaning.

2. Invite a Native American storyteller to share some of his/her culture through stories. Ask him/her to explain to the students the meaning that lies behind many of the legends (s)he tells. Ask him/her to explain the difference between sacred and secular legends. Ask him or her to share some of the oral stories that have been passed from generation to generation within his/her tribe. Encourage your students to ask questions.

Evaluation: During the storyteller's presentation, ask the students to keep a list of things they have learned for the first time about Native American stories and legends. Consider whether or not the students have given much thought to their comments. Did they learn anything from the visitor?

Possible Lecture Notes:

1. If time permits, share some poetry written by Native Americans.

2. Be sure to focus on the fact that Native Americans have a rich heritage. They are not a simple people. They are imaginative, creative and intelligent. Their stories are worthy of great respect. They have such positive outlooks on life and creation and mankind. If only we could all be so positive.

Resources: See appendix E.

Day 6

Social Studies

Today is the last day students will be given time to do research in the library for their prominent Native American papers. If they have completed their research, they will be expected to use this time to write their papers.

Social Studies (extended)

Objective: Students will challenge their previously held attitudes about Native Americans by visiting a reservation and answering some thought-provoking questions.

Activity: Students will be taken on a field trip to a local American Indian reservation.

Assignment: Have students fill out a 10 question worksheet on their attitudes about, and experiences at the reservation. They must also answer some questions with facts about the reservation.

Evaluation: By discussion of the reservation visit and by the answers the students gave on their reservation worksheet, did the students seem to dispel some of their previously held misconceptions about Native Americans? Did they learn anything new?

Materials: See appendix F

Possible Lecture Notes:

1. Explain to your students that their visit to the reservation will cause them to rethink some of the responses they put on the questionnaire they filled out at the beginning of the Native American curriculum.

2. Encourage students to ask questions at the reservation that may not be included on their worksheet. Remind them that education is their best weapon in fighting the further oppression of Native Americans.

3. After the field trip, discuss the fact that Native Americans **are** a modern culture. Although they are very different from other cultures in the United States, they are also much the same. Both the similarities and the differences should be valued and respected.

Day 7

Social Studies

Discuss the field trip to the reservation if there was not enough time to do so yesterday.

Language Arts/Social Studies

Objectives: The students will demonstrate, in writing as well as in an oral presentation, their knowledge of the accomplishments of a prominent Native American in history.

Activity: Each student will give a 5-10 minute presentation to the class on the Native American that he/she researched. Students should focus on the contributions that Native Americans have made to American society.

Evaluation: Papers will be graded on content as well as grammar, structure, etc. Students must demonstrate understanding of the significance of Native Americans in the United States. They must also demonstrate that they've done thorough research on the person that they've chosen to present.

Possible Lecture Notes: Emphasize the fact that Native Americans are a valuable part of this society. We owe them a great deal of respect and gratitude for the accomplishments and contributions they have made over the years. They have never been a drain on society, the way that many white institutions would have us believe.

literature

Objective: The students will demonstrate an understanding of the oppression of Native Americans by writing a human relations letter to the author or illustrator of a children's book.

The students will take control of the direction of oppression in this society by writing a powerful letter demanding change of some kind.

Activity: Have the students select a book and write a letter to its author or illustrator following the criteria found in appendix G. The letters will actually be mailed at a future time. The completion of this activity will require additional days that go beyond the length of this curriculum.

Evaluation: Read the students' letters to see if they have gained a basic understanding of the oppression of Native Americans through the activities in this curriculum guide.

See if they were able to recognize the negative images of American Indians in literature and explain why those images are oppressive to Native Americans. See if they were able to suggest a way of making some amends; of beginning the reconstruction of society into one that respects people, shares resources, and shares the power of decision making.

Materials: See appendix G

Possible Lecture Notes:

1. The focus of this project should be on the empowerment of your students. Don't leave them at the end of this curriculum feeling guilty, angry and helpless. Yes, Native Americans have "had it bad" for a long time now, but it doesn't always have to be that way if people care enough to change the way this society operates. Your students have the power to bring about change in this society. They can make a positive difference if they choose to do so.

2. (Remember that this final assignment is not only an empowerment activity for your students, but it is a way for you to evaluate how successful your curriculum was. Hopefully your students will demonstrate that they have learned a great deal over the last seven days.)

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Appendix A

Bulletin Board

Purpose: To expose children to the history of oppression that Native Americans have been living. To get children thinking about Native American issues.

Description: This bulletin board would be set up ahead of time for Day 1 of the Native American curriculum. A number of important dates should be listed. These may include:

1492 Christopher Columbus arrived in America and forever changed the lives of thousands of Native Americans. The Native Indians were stolen from, forced into slavery, maimed, and even killed.

1512 Mission schools were established by Spain's emissaries to attempt to educate Native Americans in European ways. Young Native Americans were isolated from their tribal families and forced into non-Indian habits.

1885 Major Crimes Act--Tribal courts were not allowed to hear any cases except civil suits and misdemeanors. The federal courts were given jurisdiction over these crimes, even if they were committed by one Indian against another on a reservation: murder, manslaughter, assault with intent to kill, rape, arson, burglary, and grand larceny.

1924 Indian Citizenship Act--Native Americans were now not only subject to tribal laws on reservations, but to state and federal laws as well. Native Americans never wished to become citizens.

1953 Public Law 280--Certain states were given jurisdiction over reservations, further reducing the status of Indian nations.

Native American Questionnaire

Answer the following statements by circling True if you agree or False if you disagree.

1. **True/False** I have read many of books about American Indians and/or I have seen many illustrations of American Indians.

2. **True/False** Today's Native Americans usually wear headdresses with feathers on them and buckskin clothing with tassels or fringes on them.

3. **True/False** Christopher Columbus discovered America.

4. **True/False** Christopher Columbus was a villain.

5. **True/False** When Christopher Columbus landed in America, he spent much of his time defending himself and his crew against the savage Indians who were already living there.

6. **True/False** I know someone who is Native American.

Answer the following questions in two or three sentences

7. What kinds of homes do Native Americans live in today? What might they look like?

8. Where do American Indians live in this country? For example, what states do they live in?

9. What do today's Native Americans do for a living?

10. If you saw an American Indian walking down the sidewalk, could you tell that she/he was indeed Native American? If yes, how could you tell? If no, why couldn't you tell?

11. How many different tribes are there in the United States?

12. If you ever made a Native American really angry, what might she/he do to you?

13. Draw a picture of what you think an American Indian looks like.

Questionnaire Answers

1 (opinion)

2. False

3 False

4 (opinion)

5 False

6 (opinion)

7 Their homes are like anyone elses--not teepees or wigwams

8 In every state

9 Occupations vary as much for American Indians as for any other group in the United States

10 (opinion)

11 The United States government recognizes over 300 different Native American tribes

12 (opinion)

13 (opinion)

A Thanksgiving lesson plan provides new perspectives on traditional observances

A Thanksgiving Lesson Plan:

Celebration or Mourning?
It's All in the Point of View

By Arlene Hirschfelder and Jane Califf

Traditional Thanksgiving observances—even those prepared with the best intentions—often make use of stereotypes which perpetuate false images of Native Americans and of U.S. history. In the hope of giving students a more accurate view of Thanksgiving and of raising their awareness, we offer the following lesson plan.

Objectives:

- To develop respect for the culture and values of the Native Americans who inhabited the Plymouth area in 1620.
- To learn how Native Americans helped Pilgrims survive.
- To realize how the actions of the Pilgrims and other Europeans resulted in the destruction of almost all Native Americans in New England.
- To learn more about "The First Thanksgiving."
- To understand why many contemporary Native Americans and their supporters consider Thanksgiving a day of mourning.
- To develop critical thinking by analyzing the accuracy of children's books about Pilgrims, Native Americans and "The First Thanksgiving."

Age Level: Adaptable (suggestions are provided for various age levels).

Time: Two-three weeks. *Note:* These lesson plans can serve as the beginning of a more in-depth study of Native American life in New England and other areas. Since many students think of Native Americans only in terms of past history, it is important to emphasize the oppression of Native Americans today and their continuing struggle to survive.

Materials:

1. Background Reading (see pages 11-13).
2. Two-part imaginary story (see page 8).
3. Excerpts from children's books on Pilgrims, Native Americans and Thanksgiving for class to analyze.

Teacher Preparation: Become familiar with the Background Reading that accompanies this lesson plan. (The pages can be duplicated for distribution to older students.) If possible, collect children's books and other relevant material to supplement the lessons.

Activity 1

Purpose: To determine how students perceive the Pilgrims, the Native Americans they met (the Wampanoags; pronounced Wamp-un-NO-aggs) and the celebration of Thanksgiving.

Procedure:

1. Tell younger students that schools will be closed for two days at the end of November. *Ask:* Does anyone know why?
2. Pass out a questionnaire with the following questions, or ask students the questions and write the answers on a chart.
   a. Why is there a holiday called Thanksgiving?
   b. Who were the Pilgrims? Why did they leave England?
   c. Where did they land?
   d. Whom did they meet?
   e. How did the Pilgrims treat the Indian people?
   f. How did the Indian people treat the Pilgrims?
   g. What happened at the Pilgrims' Thanksgiving celebration?
   h. If you were an Indian person, how would you feel about celebrating Thanksgiving?
3. Save the chart or questionnaires for discussion at the end of this unit.

Activity 2

Purpose: To learn about the life of the Wampanoags in the early 17th century before the Europeans landed.

Procedure:

1. Distribute copies of the Background Reading to older students and have them read Part I; tell younger children about Wampanoag life, drawing upon the Background Reading. Explain that food, clothing, shelter and customs varied from one Native American nation to another. (*Note:* The term "nation" is preferable to "tribe" in the context of this lesson plan because it better reflects the organized government and social system of Native peoples.) Point out that the stereotypical headdress and tipi were used only by Native Americans living on the Plains. Stress that Native Americans were not "savage" or "wild" as often portrayed on TV and in books, that life in their villages was carefully organized and that they worked, raised families, made time for play and wanted fulfilling lives just as other people did.
2. Ask students to translate the information into drawings showing Wampanoag life. Have them describe in class or through an essay what might constitute a typical Wampanoag day.

Activity 3*

Purpose: To give students insight

*This activity is based upon student activities for use during the Thanksgiving season developed for the Department of Human Relations of the Madison (Wisc.) Metropolitan School District by Dorothy W. Davids (Stockbridge-Munsee/Mohican) and Ruth A. Gudinas.

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into the feelings of Native Americans about the coming of Europeans.

Procedure:

1. Review information about Wampanoag life.

2. Tell class: Something happened to change that way of life. Before we learn about this change, I want to read a make-believe story to you that will help you understand how Native Americans felt about what happened to them. As I read, imagine yourselves in the scene I describe.

3. Read Part 1 of the story in the box on page 8; *ask*: How do you feel about these people who have come to your house? What do you think you will do? Why? What do you think they will do? Why?

4. Read Part 2; *ask*: How do you feel? Do you think that you are being treated fairly by these strangers? Why or why not? What will you do?

Activity 4

Purpose: To learn how Europeans (including the Pilgrims) caused suffering among the Native peoples of New England.

Procedure:

1. Review imaginary story read in previous lesson. Explain that today students will learn what happened when Europeans began coming to North America where Native peoples were already living.

2. Look at a world map. Find Europe and North America. Tell class that the first foreigners to explore North America were from Europe. They came as explorers and fishermen and to trade with the Indians. Some of them, such as Captain John Hunt, seized Native peoples to sell in the Mediterranean slave markets.

In addition, epidemics introduced by Europeans caused the deaths of thousands of Native peoples who had no immunity to smallpox and other European diseases. As a result, whole villages were wiped out or left deserted by the few frightened survivors.

Ask: How do you think Native peoples must have felt about white people after such events?

3. Explain that the first foreigners to settle in North America came from England and Holland. Find these countries on a map. Describe how one group, the Pilgrims, left England and went to Holland to escape religious persecution. Not happy with their life in Holland, 102 of them managed to acquire a boat, the *Mayflower*, to seek a better life in what they called the New World. Shortly after they arrived, they began living in the Indian village of Patuxet, which had been deserted as a result of an epidemic.

4. Distribute Background Reading, Part II to older students or relate events to younger students. Tell class that it is one Pilgrim's account of what he and other Pilgrims did soon after their boat landed. *Suggested questions for discussion:* (a) Do you feel the Pilgrims had a right to steal Wampanoag food and rob their graves? Why or why not? (b) If you were a Wampanoag, how would you feel about what the Pilgrims did? Why?

5. Ask students to role play an encounter between two Wampanoags and two Pilgrims after the events described above. *Set the scene:* The Wampanoags have just discovered that their corn was taken and their graves disturbed. They encounter some Pilgrims and discuss the events and their feelings about them. (Before acting out this scene, allow the two "Pilgrims" and the two "Wampanoags" to meet for a short period of time to plan what they will say. If they get "stuck" the teacher can offer suggestions. This scene may be acted out more than once if there are other children who want to participate.)

Activity 5

Purpose: To learn how Native Americans helped the Pilgrims survive and to learn more about "The First Thanksgiving."

Procedure:

1. Tell students that despite the bad treatment that the Wampanoags and other Native Americans received from the Pilgrims and other Europeans, there *were* Indian people who were friendly to these foreigners and helped them survive. Distribute Background Reading, Part III to older children or tell younger children this information. *Suggested questions for discussion:* Why do you think that Tisquantum and Samoset decided to be so helpful to the Pilgrims when other Native people did not want to help them at all? Do you think that they made the right decision? Explain.

2. Distribute, read or tell students about the letter written by Edward Winslow (Background Reading, Part IV). Explain that this is the only known written account of the Pilgrims' first Thanksgiving and that it was written with a very definite purpose—to encourage people in Eng-

The illustration above is from The Pilgrims' Party *(Dell). Like many other children's books about "The First Thanksgiving," it portrays Native Americans as wild savages.*

✱ STORY FOR ACTIVITY 3

STORY, PART 1

Imagine the following. You and your family live in a nice house with a huge yard, lots of trees, a big garden and a pretty little stream. You have lots of friends, lots of pets and plenty of good food to eat. You are safe and snug and very happy.

One day, when you are home alone, a strange object comes slowly into view in the sky. You've never seen anything like it before. It is a strange shape and very large. It lands in your own back yard! Soon very strange-looking people get out. They are dressed in clothes very different from yours and talk to each other in a way that you cannot understand.

You are hiding so that they cannot see you. You don't want them to see you because you are trying to figure out who they are and what they want. You have heard about people who look like this from your mother and father. They walk about, pick up your toys and pets and examine them closely. One gets into your car, turns the key and drives all around on the grass and through the garden. Others are helping themselves to the tomatoes in the garden and the apples and plums on the trees. Then they fill a lot of big baskets with the fruit and vegetables from your garden and put them in the big machine they arrived in.

Then they come straight toward your house! Without even ringing the bell, they come through the door and go through every room, picking up things and looking closely at them, talking and laughing among themselves. They really don't seem to be afraid or even embarrassed about being in your house.

STORY, PART 2

The story goes on. The strange people leave your house. You think they have seen you but you're not sure. It doesn't matter, though, because you're so glad to see them go. Maybe they'll just get into their big air ship and fly back to wherever they came from. Even if they have taken things that belong to you, you'll be happy to see them leave.

But as you watch, they don't seem to be leaving. In fact, they appear to like it in your big back yard. They begin to bring things out of the machine. They set up a saw and cut down one of the biggest trees! They are going to build a house with it, probably in that favorite spot of yours back there by the stream because that's where they are clearing away the bushes and digging out the grass. They cut down another tree and another and another! They are building two, three, a half dozen houses. They have furniture and pans and dishes and rugs and curtains—everything that you have in your house and some other things that you don't even recognize. They also have big weapons that flash with a big *bang*. You think that they could probably kill you with one big bang just as they have killed some of the pets in your yard.

You stare at all the activity going on out there in your back yard. Suddenly you start to cry. These strange people who have come from somewhere far off and who are so very rude are *not* going away—ever. They are going to stay. They are going to live in your own back yard and use your garden and your toys and fish in your stream and cut down your trees and act as if it all belonged to them!

Then a very strange thing happens. A group of the strangers has been talking together and pointing toward the very place where you are hiding. Do you think they could have spotted you? Yes! They are coming right toward you, talking and smiling. You don't know what to do. Should you run? Call for help? Stay perfectly still? One, who is closer to you than the rest, takes your hand and pulls you out to stand in front of them. They are smiling and pointing at your favorite place by the stream where they are building their houses. They want you to come with them!

As you do, the one holding your hand says: "We like you. We like this place. We are going to live here from now on." Without asking if you are surprised or if you want them here, that person points to a table set with a great feast, smiles and says: "Come. Celebrate with us because we have reached the end of our long journey and have found a wonderful place to live."

Continued from page 7

land to come to New England and join the Pilgrims. Tell students that it was like an advertisement to attract new people. *Ask*: (a) Are most advertisements 100 per cent true? (b) Why do you think the Pilgrims wanted to encourage more "settlers" to come to Plymouth? (Teachers may wish to mention that recent research has raised doubts as to whether or not "The First Thanksgiving" actually took place.)

3. For older students: discuss the cartoon in the Background Reading; students can also draw their own cartoons.

Activity 6

Purpose: To realize how the actions of Pilgrims and other Europeans resulted in the destruction of almost all of the Native Americans in New England.

Procedure:

1. Review the information already supplied about the Pilgrims and the Wampanoags.

2. Tell class: Today we will learn why the Wampanoags and other Native Americans began to fight the Pilgrims and others who came to live here.

3. Distribute Background Reading, Part V or tell students the information it contains. *Suggested questions for discussion*: (a) Metacomet was an enemy to the Pilgrims and other English people but a hero to Indian people. Why? (b) Why do you think that the Pilgrims and other English people made treaties with Native Americans only to break them soon after by taking their lands? (c) Is there any way that the war between the Indian people and the English people could have been avoided? Explain. (d) Do you think it is fair for Indian people to be depicted as warlike and savage as many books and movies have done? Explain. Do you think that Indians thought the Europeans were warlike and savage? (e) What do you think of the fact that Pilgrims and other Europeans came to the New World for a better life, but when they got here they killed thousands of Indian people and stole their lands?

Activity 7

Purpose: To encourage critical thinking by having students analyze

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passages in children's books about the Pilgrims, Native Americans and Thanksgiving.

Procedure:

1. Tell class that many children's books have been criticized by Native Americans and by others for not telling the truth about Thanksgiving, the Pilgrims and the Wampanoags. Give students quotes from some books (Background Reading, Part VI) and ask them if they think the books should be criticized. (*For older children*: distribute quotes and accompanying questions; students can work together in small groups to analyze passages, or each group can be given one passage to analyze and report on to the class. *For younger children*: Read passages and ask questions. Encourage as many children as possible to express their opinions. Then have the class decide what the consensus is on each passage.)

2. *Ask*: (a) Why do you think there are books that don't tell the truth about the Pilgrims and the Wampanoags? (Answers may include: authors write from a white and not a Native American point of view; people who publish books want children to respect the early "settlers" and therefore don't want to tell them about their cruel treatment of the Indians, etc.)

3. Encourage children to bring in books about Thanksgiving or other books about Native Americans. Look at them to see if they portray Native Americans as "wild savages" or if they show respect for their lives and cultures. (See Resource List.)

4. Other depictions of "The First Thanksgiving" (on greeting cards, in pageants, store windows, etc.) can be analyzed.

In Let's Play Indian *(Wonder), a Thanksgiving play is a display of stereotypes when some children dress up "like Indians" "they all danced around the stage, screaming and whooping, beating their tomtoms and waving their tomahawks!"*

Activity 8

Purpose: To understand why many contemporary Native Americans and others consider Thanksgiving a day of mourning.

Procedure:

1. Tell students that each year there is a Thanksgiving Ceremony at Plymouth Rock given by the townspeople. There are many speeches for the crowds who attend. In 1970, the Massachusetts Department of Commerce asked the Wampanoags to select a speaker to mark the 350th anniversary of the Pilgrims' arrival. Frank James, who is a Wampanoag, was selected but first he had to show a copy of his speech to the white people in charge of the ceremony. When they saw what he had written, they would not allow him to read it.

Distribute Frank James' speech (Background Reading, Part VII) to older students or read it aloud.* Discuss the speech; *suggested questions for discussion*: (a) According to Frank James, the Wampanoag people have almost disappeared. What has happened to his people? (b) Why are there some Wampanoags that do not wish other people to know that they are Native Americans? (c) Many Native Americans are proud of who they are. Why does James say that the 350th anniversary of the Pilgrims' landing in Plymouth is a new beginning for Native Americans? (d) Why do you think this speech was suppressed by the planners of the 1970 Thanksgiving celebration at Plymouth Rock? (e) What would you have done if you were Frank James and the people who asked you to speak told you that your speech was unacceptable?

2. Tell class the following: Although Frank James was not permitted to speak at the 1970 Thanksgiving ceremony at Plymouth Rock, 200 Native Americans from 25 nations and their non-Indian supporters gathered there on that day. They announced that they had decided to make Thanksgiving a day of national mourning for Native Americans. They held a demonstration at the statue of Massasoit who was the chief of the Wampanoag Nation which inhabited Plymouth before the Pilgrims landed. They dumped sand on Plymouth Rock. A group of 25 demonstrators then boarded the *Mayflower*. They lowered the flag of England and threw a wooden dummy of a Pilgrim overboard. Police officers arrested them and charged them with disorderly conduct and criminal trespass. *Suggested questions for discussion*: (a) Why would Native Americans call Thanksgiving a day of mourning? (b) What is the significance of throwing a Pilgrim dummy in the water? (c) If you were a Native American or a supporter of equal rights for Native Americans, would you have participated in this demonstration? Why or why not?

3. Role play this episode. Choose two or three students to be descendants of the Pilgrims who speak at the Thanksgiving ceremony. Also choose two or three students to play the part of Native Americans in the demonstration and a few others to play the part of police officers.

Have students act out the event as it actually occurred. Then invite stu-

*This speech has been condensed for classroom use; the complete text appears in *Chronicles of American Indian Protest* (CIBC Resource Center, 1979).

Greeting cards are ideal for classroom analysis; many Thanksgiving cards feature animals dressed as "Indians," a treatment that dehumanizes Native Americans.

dents to role play this episode making any changes they like. Discuss the two versions. (In one third grade class, the second version went as follows: While the Pilgrim descendants spoke in honor of Thanksgiving, demonstrators boarded an imaginary *Mayflower*, hauled down the English flag and threw the dummy in the water. The Pilgrim descendants called the police—who promptly arrested the descendants instead of the demonstrators! The "police" said they were doing this because they thought the Indians were right in their protest and the Thanksgiving celebration was wrong because the Pilgrims had treated the Indians unfairly. This led to a spirited class discussion: Should the descendants have been arrested? Should the demonstrators have been arrested? Should anyone have been taken to jail?)

Activity 9

Purpose: To learn about contemporary Native American efforts to regain control of their lands.

Procedure

Tell the class that more and more Indian nations are trying to get back the lands that were stolen from them during the past 350 years. The Wampanoags are one such nation; they have taken a case to court and hope the decision will be in their favor. Many non Indian people who live on these lands now say that what happened in the past is not their fault and that they shouldn't lose their land because of what their ancestors or others did in the past. *Ask*: Do you feel that Indian people should get their land back? Why or why not? How do you think this problem should be solved?

Activity 10

Purpose: To determine if students still agree with the statements they made at the beginning of this unit.

Procedure

Read the original list and discuss each statement. (If a questionnaire was distributed, distribute the same questionnaire for students to answer again. Have them compare their first responses with their new answers.) *Ask*: Do you still agree with your original answers? Why or why not? Do you feel that the traditional Thanksgiving observances should be changed? If so, how?

RESOURCES

Thanksgiving Resources

Anderson, Jay, and Deetz, James. "The Ethnobotany of Thanksgiving." *Saturday Review of Science*. November 25, 1972. This illustrated article contains a study of English foodways, the first year of English settlement at Plymouth, and their first harvest festival.

Bradford, William. *Of Plymouth Plantation*. Capricorn Books, 1962 (many editions available). This and *Mourt's Relation* (q.v.) are the two primary sources of events from the Pilgrims' viewpoint.

CIBC Resource Center for Educators. *Unlearning "Indian" Stereotypes*. 1977. This filmstrip and booklet contain ways to counter stereotypes about Native Americans; a Thanksgiving lesson plan is included.

Marten, Catherine. *Occasional Papers in Old Colony Studies*. Number 2. Plimoth Plantation Inc. (Box 1620, Plymouth, Mass. 02360), December 1970. This study explores Wampanoag culture in the 17th century.

Mourt, G. *A Relation or Journal of the Proceeding of the Plantation Settled at Plymouth in New England* (usually shortened to *Mourt's Relation*). Collections of the Massachusetts Historical Society, Volume 9, 1832. This and William Bradford's account (q.v.) are the two primary sources about events from the Pilgrims' point of view.

Ramsey, Patricia. "Beyond 'Ten Little Indians' and Turkeys: Alternative Approaches to Thanksgiving." *Young Children*. September, 1979. This current article describes several approaches for discussing Thanksgiving in ways to counter negative images about Native Americans.

Sickel, H.S.J. *Thanksgiving: Its Source, Philosophy and History*. Philadelphia: International Printing Co., 1940. This book contains the texts of the original proclamations of Congress, 1777-1784, and presidential Thanksgiving proclamations through 1939.

General Resources

Asterisk (*) indicates resources of special value for classroom use.

**Akwesasne Notes*. Mohawk Nation via Rooseveltown, N.Y. 13683.

Carter, E. Russell. *The Gift Is Ripe*. Friendship Press, 1968.

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Cohen, Felix. "Americanizing the White Man." *The American Scholar*, Vol. 21, Spring, 1952, pp. 177-191; and in *The Legal Conscience: Selected Papers of Felix S. Cohen*, edited by Lucy Kramer Cohen. Yale University Press, 1960., pp. 315-327.

Crosby, Alfred W. *The Columbian Exchange: Biological and Cultural Consequences of 1492*. Greenwood Press, 1972.

Grinde, Donald A. *The Iroquois and the Founding of the American Nation*. Indian Historian Press, 1977.

Henry, J. author, R. Rosti, editor. *Textbooks and the American Indian*. The Indian Historical Press, 1970.

"Native American Contributions to Science, Engineering, and Medicine." *Science*, Vol. 189, July 4, 1975, pp. 38-40, 70.

Vogel, Virgil. *American Indian Medicine*. Ballantine Books, 1970.

"Wampanoag: Totem of the World." *Akwesasne Notes*, Vol. 8, No. 1.

**Weewish Tree*. The Indian Historian Press (magazine for children).

Wrone, D.R. and Nelson, R.S. Jr., editors. *Who's the Savage? A Documentary History of the Mistreatment of the Native North American*. Fawcett, 1974.

About the Authors

ARLENE HIRSCHFELDER, consultant on Indian affairs for the past ten years, has compiled American Indian and Eskimo Authors: A Comprehensive Bibliography *(Association of American Indian Affairs) and has written several articles on teaching about Native Americans. JANE CALIFF, who has taught in the New York elementary school system, has written several articles on countering stereotypes about Native Americans in the classroom.*

Discovery or Conquest?

Relearning the Columbus Myth

A history lesson begins in an unusual way: the high school teacher starts by stealing a student's purse. He announces to the class that the purse is his, obviously, because he possesses it. The students protest, "That's not yours, it's Nikki's. You took it, we saw you." The teacher brushes these objections aside and repeats that the purse is now his.

To prove his point he shows the class its contents: lipstick, brush and comb, sunglasses, some money. The class doesn't buy this argument and becomes even more outraged that a teacher would snoop into someone's possessions with no regard for her privacy. (They do not know that the demonstration has been pre-arranged with Nikki.)

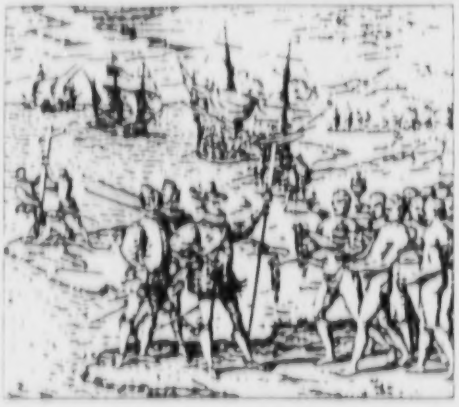
The class continues to protest: "We saw you take it..." and "We know you don't wear lipstick." The teacher encourages their efforts to prove him wrong: "If we had a test on the contents of this purse, who would do better? Nikki or me? Whose labor earned the money that bought the things in the purse? Mine or Nikki's?"

"What if I said I 'discovered' this purse? Does that make it mine?" A few students laugh, but the class does not agree.

"So," the teacher asks, "why do we say that Columbus 'discovered' America?" As the students begin to see where he is going, the teacher continues his questions. "Were there people on the land before Columbus arrived? Who had been on the land longer, Columbus or the Indians? Who knew the land better? Who put their labor into making the land produce?

"What was the first thing Columbus did upon his arrival in the new world? He announced that he was 'taking possession of it.'"

Adapted from Bill Bigelow's "Columbus in the Classroom"



It would be encouraging if this teacher's creative history lesson were typical of most high schools classrooms. Unfortunately, generations of students have been taught that Columbus was a brave hero, a fearless adventurer; a great explorer who overcame the doubts and superstitions of his time, undertaking a dangerous journey to prove that the world is round. Children have learned about the Niña, Pinta, and Santa Maria landing in the Bahamas where Columbus, sailing under the flag of Spain, first encountered the naked, red-skinned natives. They learned that Columbus gave these people trinkets, converted them to Christianity, "civilized the savages" of this "new world," and brought a few of them back to Spain for King Ferdinand and Queen Isabella.

The approach of the 1992 Quincentenary, the 500th anniversary of Columbus's arrival in the Americas, provides an opportunity to re-think and re-learn the story read by virtually every child and adult in America. Many teachers, historians, anthropologists, indigenous peoples, social justice activists and religious groups are revealing another history, understanding 1492 not as an occasion to be celebrated but as marking one of the bloodiest turning points in human history. They challenge us to take a new look at history by asking: What would it be like to view the arrival of Columbus through the eyes of the indigenous people he "discovered?"

Instead of spending billions of dollars worldwide to commemorate Columbus with celebrations, what if a Quincentenary observance helped us reach a new understanding of his arrival and the consequences of that event which continue even today, 500 years after Columbus "sailed the ocean blue."

Exposing Myths and Legends

Contrary to popular myth, Christopher Columbus's primary motivation was not his sense of adventure, curiosity about different cultures, evangelical religiosity, or navigational exploration. Columbus sailed west in order to become rich. There were tremendous profits to be made in the Indies.

From the beginning, Columbus demanded ten percent of everything shipped back to Spain from Asia (not only what he shipped back, but the anticipated shipments of any merchant subsequently traveling his western route!). His pitch to financial backers was cloaked in religious imagery, with one of his stated aims to convert the Asian "heathens" to Catholicism

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or to use their wealth to reclaim the Holy Land from the Moslems. But the "heathens" he encountered were not converted, rather they were enslaved and killed; what gold he acquired simply increased the economic power of the Spanish elite (about two percent of Spain's population which owned 95 percent of the land).

It was economic motives of the Spanish monarchy that permitted Columbus's expedition to sail at all. At the end of the 15th century Spain was desperate to find gold, which was becoming a universally acceptable hard currency. The monarchy's rationale for financing Columbus had less to do with their belief in him than with their frantic desire to pass Portugal in the race to the trading grounds of the Indies.

Columbus's profit-driven venture would be laughable were it not for the disastrous consequences for cultures, lands, and whole nations of people. Columbus was confused about the size of the earth and insisted until the day he died that the continent he wandered onto was part of Asia. His declaration of a "discovery" of lands that were occupied by millions of people for thousands of years is a distortion as obvious as that of the high school teacher who stole the student's purse.

Artist's conception of the Arawak supreme deity, Yocahu Bagua Maorocoti, god of earth, cassava and the sea. Artist: Guillermo Hernandez

The population that found this disoriented explorer were the Arawak (often called Taino), a people who had developed agriculture (corn, yams, cassava) but had not domesticated animals or fashioned iron tools. Theirs was a society based on village communes, with most property jointly held. Evidence suggests they lived at peace with themselves and with their environment. But after just 50 years of Spanish terror, most of the Arawak nation had vanished from the earth.

Upon meeting the Arawak, Columbus wrote:

"They do not bear arms, and do not know force. I showed them a sword, they took it by the edge and cut themselves out of ignorance...They would make fine servants, and they are intelligent, for I saw that they repeated everything I said to them. I believe they could easily be made Christians, for they appeared to have no idols. God willing, when I make my departure I will bring half a dozen back to their Majesties, so that they can learn to speak...Should your majesties command it, all the inhabitants could be taken away to Castile, or made slaves on the island. With fifty men we could subjugate them all and make them do whatever we want."

On the island renamed Hispaniola by Columbus, he proceeded to do just that. Eager to fill the boats with treasures promised to the crown, the Spaniards forced every Arawak of 14 years and older to search for gold. Columbus had the hands cut off any Indian who did not fill a three-month quota.

Before returning to Spain from his second voyage in 1495, Columbus went on a massive slave raid. He used dogs to round up 1,500 Arawak men, women and children and imprisoned them in guarded animal pens. The best 500 were chosen for the long journey back; only 300 survived the voyage to Spain, where they soon died from cold, disease, and abuse.

Back in Hispaniola, life for the Arawak was no better. Within several years, a Spaniard could violate any woman or girl, take any possession, and have any Arawak carry him on their back as if they were mules. According to log descriptions by Bartolomé de las Casas, the Spaniards treated the Indians "not as beasts, for beasts are treated properly at times, but like the excrement in a public square." Under such terrible oppression, hundreds of Arawaks committed suicide with cassava poison rather than be subject to the torture and disease brought to the Caribbean by the Spaniards.

As the indigenous population approached extinction in the early 16th century, the first ships of slaves were already leaving Africa for the New World. Africans purchased from the Portuguese replaced the Arawaks as slave labor to exploit gold and other resources from the Caribbean. Eventually more than 10 million Africans were brought to the New World in chains (about one-third of those were seized in Africa; the rest died resisting their captors or en route to the Americas).

Who profited from this conquest? Not the people of Spain, writes Hans Konig in his book, *Columbus: His Enterprise.*

"All the gold and silver stolen and shipped to Spain did not make the Spanish people richer. It gave their kings an edge in the balance of power for a time, a chance to hire more mercenary soldiers for their wars. They ended up losing those wars anyway, and all that was left was a deadly inflation, a starving population, the rich richer, the poor poorer, and a ruined peasant class."

Columbus's assault on the Caribbean provided a model for the colonization of the Americas. When the Niña, Pinta and Santa María arrived in 1492, the indigenous population of the Americas is estimated to have been 80 million. By 1650, 85 percent of those had been wiped out by torture, massacres, slavery, disease and suicide. What Columbus initiated in the Bahamas, Cortéz continued no less effectively in Mexico. Pizzaro followed suit in Peru, Cabral in Brazil, and the English in Massachusetts.

Interview with Suzan Shown Harjo

"We Have No Reason to Celebrate an Invasion"

Suzan Shown Harjo is president and director of the Morning Star Foundation in Washington, D.C. The foundation sponsors the 1992 Alliance, formed to provide an indigenous peoples' response to the Columbus Quincentenary. Harjo, a 45-year-old Cheyenne-Creek, agreed to answer questions about why some people are not celebrating the quincentenary. She was interviewed by Barbara Miner of Rethinking Schools.

Credit: Pete Saf

Standing before a replica of the Niña, activist Russell Means protests exhibit on Spain's early involvement in the Americas.

Why aren't you joining in the celebrations of the Columbus quincentenary?

As Native American peoples in this red quarter of Mother Earth, we have no reason to celebrate an invasion that caused the demise of so many of our people and is still causing destruction today. The Europeans stole our land and killed our people.

But because the quincentenary is a cause celebre, it provides an opportunity to put forth Native American perspectives on the next 500 years.

Columbus was just "a man of his times." Why are you so critical of him? Why not look at the positive aspects of his legacy?

For people who are in survival mode, it's very difficult to look at the positive aspects of death and destruction, especially when it is carried through to our present. There is a reason we are the poorest people in America. There is a reason we have the highest teen suicide rate. There is a reason why our people are ill-housed and in poor health, and we do not live as long as the majority population.

That reason has to do with the fact that we were in the way of Western civilization and we were in the way of westward expansion. We suffered the "excesses" of civilization such as murder, pillage, rape, destruction of the major waterways, destruction of land, the destruction and pollution of the air.

What are those "positive" aspects of the Columbus legacy? If we're talking about the horse, yeah, that's good. We like the horse. Indians raised the use of the horse to high military art, especially among the Cheyenne people and the tribes of the plains states.

Was that a good result of that invasion? Yes. Is it something we would have traded for the many Indian peoples who are no longer here because of that invasion? No.

We also like the beads that came from Europe, and again we raised their use to a high art. Would we have traded those beads for the massacres of our people, such as the Sand Creek massacre [in which U.S. soldiers massacred hundreds of Native American men, women, and children at Sand Creek, Colorado in 1864]? No.

Why do we focus on Columbus rather than any number of U.S. presidents who were also responsible for the death and destruction of Indian people? Because it's his 500 years; it's his quincentenary.

Isn't criticism of Columbus a form of picking on the Spaniards. Were they any worse than other Europeans who came to America?

In my estimation, the Spaniards were no worse than any number of other Europeans. The economy of slavery and serfdom that existed in northern Europe — how do you measure that in cruelty and in long-term effects against the Spanish Inquisition?

I view the issue more as the oppressive nature and arrogance of the Christian religions. And that continues today.

Our Indian religions are not missionary religions. We are taught to respect other religions. It was a shock when we were met with proselytizing zealots, especially those who thought that if your soul can't be saved, you're better off dead — or if your soul can be saved, you should be dead so you can go

to heaven. And that's the history of that original encounter.

How does that arrogance and ignorance manifest itself today?

How? Well, for example, the Catholic Church has said that 1992 is a time to enter into a period of grace and healing and to celebrate the evangelization of the Americas. My word, how can you be graceful and healing about the tens of thousands of native people who were killed because they would not convert to a religion they didn't understand, or because they didn't understand the language of those making the request?

It's difficult to take seriously an apology that is not coupled with atonement. It's as if they're saying, "I'm sorry, oops, and we'll be better in the next hemisphere." That doesn't cut it. We've had empty platitudes before.

The combination of arrogance and ignorance also results in making mascots of Indian people, of dehumanizing and stereotyping them — in the sports world, in advertising, and in society at large. The Washington Redskins football team is an excellent example.

There is no more derogatory name in English for Indian people than the name Redskins. And the Redskins is a prominent image right here in the nation's capital that goes by unnoticed. Because we are an invisible population, the racism against us is also invisible for the most part.

You don't see sports teams called the White Trash, the Black Chicks, the Jew Boys, or the Jack Mormons. And if we did see that, it wouldn't be for long, you can be sure of that.

Why can't we use the Columbus quincentenary to celebrate American diversity and the contributions of all, Europeans and Native Americans alike?

There will be lots of people who will be putting forth the perspective of rah rah Columbus, rah rah Western Civilization. Our perspective is putting forth native peoples' views on our past and present. We also want to get into the public consciousness the notion that we actually have a future on this planet. This is something missed by even what is hailed as the most progressive of American movies, *Dances with Wolves*.

We're more interested in the 500 years before Columbus and what will go on in the next 500 years. The truth of the intervening 500 years is really known in the hearts of people worldwide, even though the particulars have been obscured by a cotton-candy version of history.

Aren't some of the criticisms of Columbus just substituting Native-centrism for Euro-centrism?

Oppressed people need to be centered within themselves. Racism and centrism become a problem if you are in the dominant society and are subjugating other people as a result of your centrism. I don't accept the question. I think it's an empty argument.

Aren't criticisms of Columbus just another form of insuring "political correctness?"

The Eurocentric view, having been exposed for its underlying falsehood, now wishes to oppose any other view as either equally false or simply the flip side of reality: a secondary or dual reality.

Feelings are usually dual realities; perspectives are dual realities. But there are some things that don't have a dual reality. For example, if we look at who has polluted all of our water, causing a whole lot of death and a whole lot of illness in this country alone, then we have a bit of a clue where the problem might rest. We have a clue whose reality might expose the truth and whose reality might obscure the truth.

It's about time for the people who are the true historic revisionists, who are on the far right side of this whole political correctness debate, to stop lying to themselves, to their readership and to their students. They must stop their silly ivory tower kinds of debates about whether multiculturalism should be used, and so forth.

What is the true history? Just start dealing with some undisputable realities. The world is a mess. This country is a mess. The people who fare the worst in this country are poor, non-white children and poor, non-white old people. Societies who do not care for their young people and old people are decadent, decaying societies.

I think there are a lot of good minds that are reflecting that decadence and decay when they choose to spend their time on these kinds of ivory tower debates. There are things about which they can do much, and they are doing nothing.

What should be the goal and perspective of teachers when telling their elementary and high school students about Columbus?

First, that no one knows the truth about Columbus. His story is a very complex history in and of itself. Too often, this history is posed as romantic myth, and the uncomfortable facts about Columbus are eliminated.

Explaining the unpleasant truths about Columbus does not take away from the fact that he was able to lurch over to these shores in three little boats. In fact, it gives the story of Columbus more dimension. It also makes it easier for kids in school to accept not only Columbus but other things.

Teachers need to respect the truth. What happens if I'm sitting in a classroom and teachers are telling me that Thomas Jefferson was one of the greatest men in the world, and I also know that he owned slaves, but they don't tell me that? What am I going to do when I'm told "don't use or abuse drugs or alcohol"? Will I think there may be another side to that too? What else am I being told that isn't true?

Kids are smart. And they have not experienced enough setbacks to know that they have to be sheep. But that's what they're taught in the public schools — how to exercise not personal discipline, but top-down discipline. It's the "do as you're told" approach to the world, rather than trying to help kids understand their place in the world.

We have to inject more truth in the classroom generally. And that only comes from discussion. I guess I'm a fan of the Socratic method.

What are the key struggles that native people face today?

We need, in the first instance, basic human rights such as religious freedom. Or how about life, liberty and the pursuit of happiness, and other things that many people in the United States view as standard fare but are out of reach for Indian people?

There is also the issue of land and treaty rights. We have property that we don't own and we should, and we have property that we own that we don't control and we should.

We have treaties with the United States that are characterized in the U.S. Constitution as the supreme law of the land. Yet every one, without exception, of nearly 400 treaties signed between native peoples and the U.S. government has been broken. Every one of them.

A good place to start would be for the United States to live up to every treaty agreement. It's also the way you get at resolving some of the problems of poverty, alcoholism, unemployment, and poor health.

If we don't handle the big things, we can't get to the manifestations of the problem. We have to go to the basic human rights issues, the basic treaty rights issues.

If we don't resolve these issues, then all people in this country are going to be complicit in the continuing effort to wipe out our Indian people. It's as simple as that. ❐

ELEMENTARY SCHOOL ISSUES

Why I'm Not Thankful for Thanksgiving

By Michael Dorris

In preparing this essay on stereotyping and Native American children, I did not concern myself with overt or intentional racism. Native American young people, particularly in certain geographical areas, are often prey to racial epithets and slurs — and to physical abuse — just by being who they are. No amount of "consciousness-raising" will solve this problem; it must be put down with force and determination.

Native Americans have more than one thing *not* to be thankful about on Thanksgiving. Pilgrim Day, and its antecedent feast Halloween, represent the annual twin peaks of Indian stereotyping. From early October through the end of November, "cute little Indians" abound on greeting cards, advertising posters, in costumes and school projects. Like stock characters from a vaudeville repertoire, they dutifully march out of the folk-cultural attic (and right down Madison Avenue!) *ugh*ing and *wah-wah-wah*ing, smeared with lipstick and rouged; decked out in an assortment of "Indian suits" composed of everything from old clothes to fringed paper bags, little trick-or-treaters and school pageant extras mindlessly sport and cavort.

Considering that virtually none of the standard fare surrounding either Halloween or Thanksgiving contains an ounce of authenticity, historical accuracy, or cross-cultural perception, why is it so apparently ingrained? Is it necessary to the American psyche to perpetually exploit and debase its victims in order to justify its history? And do Native Americans have to reconcile themselves to forever putting up with such exhibitions of puerile ethnocentrism?

Being a parent is never uncomplicated. One is compelled, through one's children, to re-experience vicariously the unfolding complexities of growing up, of coping with the uncomprehended expectations of an apparently intransigent and unaffectable world, of carving a niche of personality and point of view amidst the abundance of pressures and demands which seem to explode from all directions. Most people spend a good part of their lives in search of the ephemeral ideal often termed "identity," but never is the quest more arduous and more precarious — and more crucial — than in the so-called "formative years."

One would like, of course, to spare offspring some of the pains and frustrations necessarily involved in maturation and self-realization, without depriving them of the fulfillments, discoveries, and excitements which are also part of the process. In many arenas, little or no parental control is — or should be — possible. Learning, particularly about self, is a struggle, but with security, support and love it has extraordinary and marvelously unique possibilities. As parents, our lot is often to watch and worry and cheer and commiserate, curbing throughout our impulse to intervene. The world of children interacting with children is in large part off-limits.

Passivity ends, however, with relation to those adult-manufactured and therefore wholly gratuitous problems with which our children are often confronted. We naturally rise against the greed of panderers of debilitating junk foods; we reject dangerous toys, however cleverly advertised; and we make strict laws to protect against reckless motorists. We dutifully strap our children into seatbelts, keep toxic substances out of reach, and keep a wary eye for the molesting or abusive stranger.

With so many blatant dangers to counter, perhaps it is unavoidable that some of the more subtle and insidious perils to child welfare are often permitted to pass. The deficiencies of our own attitudes and training may be allowed to shower upon our children, thus insuring their continuation, unchallenged, into yet another generation. Much of what we impart is unconscious, and we can only strive to heighten our own awareness and thereby circumvent a repetition *ad infinitum* of the "sins of the fathers" (and mothers).

And of course, we all make the effort to do this, to one degree or another. It is therefore especially intolerable when we observe other adults witlessly, maliciously, and occasionally innocently, burdening our children with their own unexamined mental junk. Each of us has undoubtedly amassed a whole repertoire of examples of such negative influences, ranked in hierarchy of infamy according to our own values and perspectives. Even with the inauguration of certain broad controls, Saturday morning cartoon audiences are still too often invited to witness and approve violence, cruelty, racism, sexism, ageism, and a plethora of other endemic social vices.

Attitudes pertinent to "racial" or "sex-role" identity are among the most potentially hazardous, for these can easily be internalized — particularly by the "minority" child. Such internalized attitudes profoundly affect self-concept, behavior, aspiration, and confidence. They can inhibit a child before he or she has learned to define personal talents, limits, or objectives, and tend to regularly become self-fulfilling prophesies. Young people who are informed that they are going to be under-achievers do underachieve with painful regularity.

The progeny of each oppressed group are saddled with their own specialized set of debilitating — and to parents, infuriating — stereotypes. As the father of three Native American children, aged ten, six and three, I am particularly attuned (but not resigned) to that huge store of folk Americana presuming to have to do with "Indian lore." From the "One little, two little..." messages of

nursery school, to the ersatz pageantry of boy scout/campfire girl mumbo jumbo, precious, ridiculous and irritating "Indians" are forever popping up.

Consider for a moment the underlying meanings of some of the supposedly innocuous linguistic stand-bys: "Indian givers" take back what they have sneakily bestowed in much the same way that "Indian summer" deceives the gullible flower bud. Unruly children are termed "wild Indians" and a local bank is named "Indian Head (would *you* open an account at a "Jew's hand," "Negro ear" or "Italian toe" branch?). Ordinary citizens rarely walk "Indian file" when about their business, yet countless athletic teams, when seeking emblems of savagery and bloodthirstiness, see fit to title themselves "warriors," "braves," "redskins," and the like.

On another level, children wearing "Indian suits," playing "cowboys and Indians" (or, in the case of organizations like the Y-Indian Guides, Y-Indian Maidens and Y-Indian Princesses, simply "Indians"), or scratching their fingers with pocket knives (the better to cement a friendship) are encouraged to shriek, ululate, speak in staccato and ungrammatical utterances (or, conversely, in sickeningly flowery metaphor) — thus presumably emulating "Indians." With depressing predictability, my children have been variously invited to "dress up and dance," portray Squanto (Pocahontas is waiting in the wings: my daughter is only three), and "tell a myth."

Not surprisingly, they have at times evidenced some unwillingness to identify, and thus cast their lot, with the "Indians" which bombard them on every front. My younger son has lately taken to commenting "Look at the Indians!" when he comes across Ricardo Montalban, Jeff Chandler or the improbable Joey Bishop in a vintage TV western. Society is teaching him that "Indians" exist only in an ethnographic frieze, decorative and slightly titillatingly menacing. They invariably wear feathers, never crack a smile (though an occasional leer is permissible under certain conditions), and think about little besides the good old days. Quite naturally, it does not occur to my son that he and these curious and exotic creatures are expected to present a common front — until one of his first grade classmates, garbed in the favorite costume of Halloween (ah, the permutations of burlap!) or smarting from an ecology commercial, asks him how to shoot a bow, skin a hamster, or endure a scrape without a tear. The society image is at the same time too demanding and too limiting a model.

As a parent, what does one do? All efficacy is lost if one is perceived and categorized by school officials as a hyper-sensitive crank, reacting with horror to every "I-is-for-Indian" picture book. To be effective, one must appear to be super-reasonable, drawing sympathetic teachers and vice-principals into an alliance of the enlightened to beat back the attacks of the flat-earthers. In such a pose, one may find oneself engaged in an apparently persuasive discussion with a school librarian regarding a book titled something like *Vicious Red Men of the Plains* (Why, it's set here for 20 years and nobody ever noticed that it portrayed all Indi...uh, Native Americans, as homicidal maniacs!"), while at the same time observing in silence a poster on the wall about "Contributions of the Indians" (heavy on corn and canoes, short on astronomy and medicine).

Priorities must be set. One might elect to let the infrequent coloring book page pass uncontested in favor of mounting the battlements against the visitation of a traveling Indianophile group proposing a "playlet" on "Indians of New Hampshire." These possibly well-intentioned theatricals, routinely headed by someone called "Princess Snowflake" or "Chief Bob," are among the more objectionable "learning aids" and should be avoided at all costs. It must somehow be communicated to educators that *no* information about native peoples is truly preferable to a reiteration of the same old stereotypes, particularly in the early grades.

A year ago my older son brought home a program printed by his school; on the second page was an illustration of the "First Thanksgiving," with a caption which read in part: "They served pumpkins and turkeys and corn and squash. The Indians had never seen such a feast!" On the contrary! The *Pilgrims* had literally never seen "such a feast," since all foods mentioned are exclusively indigenous to the Americas and had been provided, or so legend has it, *by* the local tribe.

Thanksgiving could be a time for appreciating Native American peoples as they were and as they are, not as either the Pilgrims or their descendant bureaucrats might wish them to be. If there *was* really a Plymouth Thanksgiving dinner, with Native Americans in attendance as either guests or hosts, then the event was rare indeed. Pilgrims generally considered Indians to be devils in disguise, and treated them as such.

Protecting children from racism is every bit as important as insuring that they avoid playing with electrical sockets.

And if those hypothetical Indians participating in that hypothetical feast thought that all was well and were thankful in the expectation of a peaceful future, they were sadly mistaken. In the ensuing months and years, they would die from European diseases, suffer the theft of their lands and property and the near-eradication of their religion and their language, and be driven to the brink of extinction. Thanksgiving, like much of American history, is complex, multi-faceted, and will not bear too close a scrutiny without revealing a less than heroic aspect. Knowing the truth about Thanksgiving, both its proud and its shameful motivations and history, might well benefit contemporary children. But the glib retelling of an ethnocentric and self-serving falsehood does not do one any good.

Parents' major responsibility, of course, resides in the home. From the earliest possible age, children must be made aware that many people are wrong-headed about not only Native Americans, but about cultural pluralism in general. Children must be encouraged to articulate any questions they might have about "other" people, and "minority" children must be given ways in which to insulate themselves from real or implied insults, epithets, slights, or stereotypes. "Survival humor" must be developed and positive models must, consciously and unconsciously, be available and obvious. Sadly, children must learn *not* to trust uncritically.

Protecting children from racism is every bit as important as insuring that they avoid playing with electrical sockets. Poison is poison, and ingrained oppressive cultural attitudes are at least as hard to antidote, once implanted, as are imbibed cleaning fluids. No one gains by allowing an inequitable and discriminatory status quo to persist. It's worth being a pain in the neck about. ❐

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Rethinking Terminology

By Philip Tajitsu Nash and Emilienne Ireland

Think about the people in your hometown. Is there any adjective that describes them all? Are they, without exception, honest, wild, immoral, spiritual, ignorant, hostile, generous, brutal or noble?

Are they all baseball fanatics or beer drinkers? Uniformly kind to strangers? Talkative or quiet?

Sure, you may be able to come up with a few generalizations. But it would make no sense to describe them as a group in terms of personality traits, moral values, or even physical appearance.

With this in mind, think about the words used to describe the events of 1492, and to refer to Europeans and Native Americans in general. You may find that the words you use reveal hidden assumptions or biases.

People and cultures

Many words used to describe peoples and cultures implicitly compare one group with another. What do we really mean by terms such as "primitive culture" or "simple society?" In what ways are the communities "primitive" or "simple"? Why is it that words with such negative connotations are used to describe some societies and not others? Do we mean merely that their material technology is less complicated and less expensive to produce than that of modern-day industrial societies?

No human society is "primitive" or "simple." Every society is primitive in some ways and complex in others.

If we put aside our fascination with technology and material wealth, we may find that for many people in U.S. and European societies today, life is primitive and stunted in terms of family values, spiritual life, commitment to the community and opportunities for rewarding work and creative self-expression. These are the very areas most richly developed in traditional Native American communities.

Nor can traditional Native American life be called "simple" or "primitive" in an intellectual sense. A typical elder of the Wauja people in the Amazon rain forest, for example, has memorized hundreds of sacred songs and stories; plays several musical instruments; and knows the habits and habitats of hundreds of forest animals, birds, and insects, as well as the medicinal uses of local plants. He can guide his sons in building a two-story tall house using only axes, machetes, and materials from the forest. He is an expert agronomist. He speaks several languages fluently; knows precisely how he is related to several hundred of his closest kin; and has acquired sufficient wisdom to share his home peacefully with in-laws, cousins, children, and grandchildren. Female elders are comparably learned and accomplished.

Other phrases to watch out for include Stone Age, trapped in time, prehistoric, timeless, and ancient. All imply that cultures and people never change, that they no longer exist, or that they are somehow inferior or backward. And words such as warlike, bloodthirsty or treacherous do not ask whether a group resorted to war in self-defense.

Implicit assumptions and biases also affect geographic terms. The earth was all formed at one time, so why is one hemisphere called old and the other new? Why do we choose Greenwich, England to serve as the center of the earth, determining East and West? (This is also related to the words oriental, "from where the sun rises" in Latin, and occidental, "from where it sets").

Since it is universally agreed that Native Americans were around before Columbus, why do phrases such as "uninhabited land", "virgin land", and "unknown land" persist? Do terms such as "untamed land" and "unproductive land" imply that deforestation and agriculture are the only suitable ways to use land?

Maps also reveal biases. For example, the Mercator Projection Map is useful for sailing, but distorts geography. It makes the top half of the world two-thirds of the map — subtly but surely sending the message that the southern hemisphere is less important.

Popular descriptions of the events of 1492 are often one-sided. Seemingly neutral terms such as "encounter" and "discovery" are less painful to European Americans than the words some Native Americans would prefer: genocide, murder, rape, butchery, or conquest.

"Civilizing" or "Christianizing" a people presumes that their own society and religion are inferior. Calling the European conquerors "courageous" or "far-sighted" justifies their actions. Saying that European atrocities in the Western Hemisphere were "unavoidable" (or that the perpetrators of genocide were only "products of their time") dulls our sense of injustice regarding events both past and present.

In articles written for Rethinking Columbus, we have tried to be sensitive to such biases.

We have tried not to use the term New World, for that implies that somehow the Western Hemisphere was formed after Europe or Asia, or that history began with the arrival of Europeans in the Americas. Because no geographically or politically neutral term is widely accepted for this section of the globe, we have generally used the term Western Hemisphere or the Americas.

We have also tried to be sensitive to how Native Americans refer to themselves. When appropriate, cultures and peoples have been defined as narrowly as possible, so that specific names such as Apache or Wauja have been used.

We encourage readers to think about the implicit assumptions of words. Ask yourself how people refer to themselves before describing them to someone else. Whose point of view is represented in the terms you are using? Whose point of view is left out, minimized or distorted?

Rethinking our terminology is essential to developing analytical minds. As we approach the Columbus Quincentenary, we must teach our children to respect all peoples, and to celebrate humanity rather than its destruction. ❐

"Civilizing" or "Christianizing" a people presumes that their own society and religion are inferior.

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WASHINGTON

by Russell Shaw

Christopher Columbus: hero or villain?

WHEN thinking of Columbus, most people think positive thoughts. Pope John Paul II expressed the widely held view of Columbus a while back in speaking of "his genius, his tenacity and his faith," and crediting these with the fact "that the populations of the New World were able to open themselves to the preaching of the gospel."

Be warned then: with the 500th anniversary of Columbus' epic first voyage to the New World coming up next year, there are ideologues and revisionists abroad in the land who'd like you to think very badly of Columbus and all he stands for.

Consider the resolution adopted some months ago by the governing board of the National Council of Churches. It declared that Columbus' arrival on these shores was the beginning of an invasion by Europeans, not a discovery.

The National Council is, unfortunately, not alone in fostering such guilt-inducing views. Its resolution was symptomatic of Columbus criticism in a growing stream of books, articles and pronouncements. Taken together, these add up to a complex indictment with particulars touching on issues from environmentalism to evangelization.

In sorting out these matters, it is necessary to start with an obvious fact: Columbus was a great man, but he wasn't perfect. Nowhere are his failings more obvious — with the advantage of hindsight, to be sure — than in his treatment of the native peoples of the New World.

Initially, Columbus approached the Indians benevolently. Eventually, however, he tolerated and even encouraged the oppression and violence that have often since marked the unhappy history of Native Americans.

But the romanticism of the noble savage myth doesn't help to right these ancient wrongs. Some Indians were peaceful and inoffensive. Others weren't. And although there were enormous differences among the native peoples of the Americas, some engaged in practices like human sacrifice and cannibalism. Clearly, the impact of European culture was not entirely for the worse.

Some Columbus criticism is simply off-target. One recent book, for example, complains about the "Columbian legacy" of environmental damage. Frankly, it strains credulity to blame Columbus for ecological offenses spanning five centuries.

Often, though, it isn't Columbus the man who counts but Columbus the symbol. That's clear in the case of what is fashionably called "Eurocentrism," an abuse said to be rooted in the colonial experience and to have become embedded in popular history and American education.

What's Eurocentrism? Diane Ravitch of Columbia University, a critic, describes it as an umbrella term for the charge "that American culture is . . . hostile to anyone whose ancestors are not European." Its alleged victims thus include African-Americans, Latinos, Native Americans, and indeed anyone of non-European ethnic background.

There is a truth embodied here. In the U.S., people of non-European ancestry have often been victims of discrimination. In the nation's schools, however, Eurocentric excesses of the past have been countered in recent years by curriculum changes in the direction of "multiculturalism" — the study of non-European cultures.

Up to a point, this shift makes excellent sense. Children and young people need to learn about not only the European roots of American culture, but the contributions of a broad array of non-European cultures. The idea turns sour, however, when it takes the form — as is now happening in school systems in many parts of the country — of what Ravitch and others call "particularistic" multiculturalism. As she explains:

"Particularists have no interest in extending or revising American culture; indeed, they deny that a common culture exists. Particularists reject any accommodation among groups, any interactions that blur the distinct lines between them. The brand of history that they espouse is one in which everyone is either a descendant of victims or oppressors. By doing so, ancient hatreds are fanned and recreated in each new generation."

This readily becomes an element in the repertoire of Columbus criticism. As the man whose voyages initiated European immigration to the New World, he provides a convenient symbolic target for those bent on assailing the alleged excesses of Eurocentrism.

Often, too, all this takes on religious overtones. On the Op Ed page of *The New York Times*, for example, one reads of the "phony baloney about the white man bringing Christianity" to the Americas. In fact, contends this writer, Columbus and those who came after him brought not religion but "greed, cruelty, slavery and genocide."

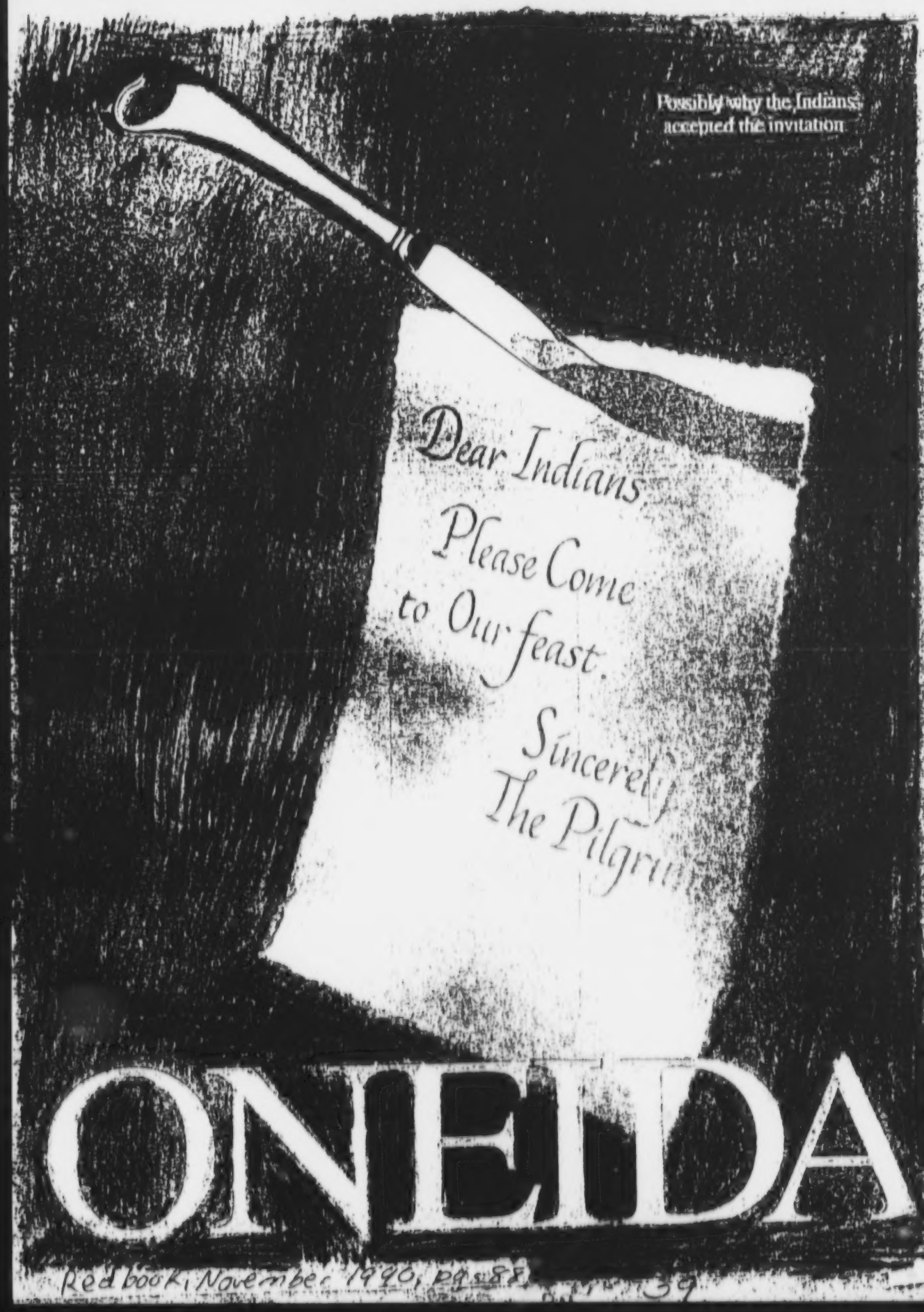
The explorers and colonizers of the Americas were guilty of many excesses. But missionary zeal and Christian charity are also part of the story. As Pope John Paul II wrote last year to Latin American religious, "the greatest testimony of the first missionaries was their heroic love for Christ, who prompted them to commit themselves totally to the service of their indigenous brothers and sisters." Moreover, "many missionaries . . . felt obliged to raise their voices prophetically against the abuses of the colonizers who sought their own interests at the cost of the rights of the persons whom they should have respected and loved as brothers and sisters."

Plainly there is something unhistorical — an abuse of the truth — in glossing over the painful episodes in the long process of exploration, colonization and, yes, exploitation that began with Columbus' voyages. But it is no less unhistorical — no less an abuse of the truth — to depict that experience in exclusively negative terms.

History is complex because people are. Take Columbus. Neither an ogre nor an angel, he was an imperfect human being whose achievements were simply stupendous. In his classic biography *Admiral of the Ocean Sea*, historian Samuel Eliot Morison concludes that Columbus did "more to direct the course of history than any individual since Augustus Caesar." That may be an exaggeration — but not by much. It's a good reason for approaching Columbus and the process he began with respect for the complexity of reality rather than a blind determination to smear him and what he represents. □

A veteran reporter on developments in the U.S. capital, Russell Shaw is the director of public information for the Knights of Columbus.

Columbia
Knights of Columbus
magazine



Redbook, November 1990, pg 88

Columbus Day

By Jimmie Durham

In school I was taught the names
Columbus, Cortez, and Pizzaro and
A dozen other filthy murderers.
A bloodline all the way to General Miles,
Daniel Boone and General Eisenhower.

No one mentioned the names
Of even a few of the victims.
But don't you remember Chaske, whose spine
Was crushed so quickly by Mr. Pizarro's boot?
What words did he cry into the dust?

What was the familiar name
Of that young girl who danced so gracefully
That everyone in the village sang with her —
Before Cortez' sword hacked off her arms
As she protested the burning of her sweet-
heart?

That young man's name was Many Deeds,
And he had been a leader of a band of fighters
Called the Redstick Hummingbirds, who slowed
The march of Cortez' army with only a few
Spears and stones which now lay still
In the mountains and remember.

Greenrock Woman was the name
Of that old lady who walked right up
And spat in Columbus' face. We
Must remember that, and remember
Laughing Otter the Taino who tried to stop
Columbus and was taken away as a slave.
We never saw him again.

In school I learned of heroic discoveries
Made by liars and crooks. The courage
Of millions of sweet and true people
Was not commemorated.

Let us then declare a holiday
For ourselves, and make a parade that begins
With Columbus' victims and continues
Even to our grandchildren who will be named
In their honor.

Because isn't it true that even the summer
Grass here in this land whispers those names,
And every creek has accepted the responsibility
Of singing those names? And nothing can stop
The wind from howling those names around
The corners of the school.

Why else would the birds sing
So much sweeter here than in other lands?

Courtesy Felipe Guaman Poma

For the Love of Gold

Spaniards chopping off the hands of Indians who failed to meet the gold dust quota. Drawing by Bartolomé de Las Casas, 1619.

One thought preoccupied Columbus after he landed on the islands of the Caribbean. Gold. Following are entries from his journal for his first voyage which underscore this preoccupation and expose the profit-motives which guided his journeys. The excerpts are from The Journal of Christopher Columbus, *translated by Cecil Jane.*

October 13, 1492: And I was attentive and labored to know if they [the Indians] had gold, and I saw that some of them wore a small piece hanging from a hole which they have in the nose, and from signs I was able to understand that, going to the south or going round the island to the south, there was a king who had large vessels of it and possessed much gold.

October 16: This island is very large, and I am resolved to round it, because as far as I can understand, there is in it or near it a gold mine.

October 17: I desired to take the route to the south-south-east, because in that direction, as all the Indians whom I have with me say and as another indicated, towards the south, lies the island which they call Samoet, where there is gold.

October 19: Tomorrow I wish to go so far inland to find the village and to see or have speech with this king, who, according to the signs which these men make, rules all these neighboring islands and is clothed and wears on his person much gold.

October 21: According to whether I shall find a quantity of gold or spices, I shall decide what is to be done.

October 23: I see that here there is no gold mine... I say that it is not right to delay, but to go on our way and to discover much land, until a very profitable land is reached.

November 12: So Your Highnesses should resolve to make them Christians, for I believe that, if you begin, in a little while you will achieve the conversion of a great number of peoples to our holy faith, with the acquisition of great lordships and riches and all their inhabitants for Spain. For without doubt there is a very great amount of gold in these lands, so that it is not without reason that these Indians, whom I carry with me, say that there are places in these islands where they dig gold and wear it around their necks, in the ears, and on the arms and legs, and that there are very large bracelets, pearls of great value and an infinite amount of spices.

December 3: Whatever they [the Indians] have they give at once for anything that may be given to them, without saying that it is little, and I believe that they would do so with spices and gold, if they had any.

December 12: I had given orders that they [my men] should take some [Indians on Española], treat them well and make them lose their fear, that some gain might be made, since, considering the beauty of the land, it could not be but that there was gain to be got.

December 23: Our Lord in His Goodness guide me that I may find this gold, I mean their mine, for I have many here who say they know it.

December 29: There is so much [gold] and in so many places, and in this island of Española itself that it is a wonder.

January 6, 1493: Sovereign Princes, I realize that Our Lord miraculously ordained that the ship should remain there [at La Navidad], because it is the best place in all the island [of Española] for forming a settlement and nearest to the mines of gold."

January 10: More honor and favor ought to be done to the people [on Española], since in this island there is so much gold and good land and spices. ❐

Columbus Day

In school I was taught the names
Columbus, Cortez, and Pizarro and
A dozen other filthy murderers.
A bloodline all the way to General Miles,
Daniel Boone and General Eisenhower.

No one mentioned the names
Of even a few of the victims.
But don't you remember Chaske, whose spine
Was crushed so quickly by Mr. Pizarro's boot?
What words did he cry into the dust?

What was the familiar name
Of that young girl who danced so gracefully
That everyone in the village sang with her—
Before Cortez' sword hacked off her arms
As she protested the burning of her sweetheart?

That young man's name was Many Deeds,
And he had been a leader of a band of fighters
Called the Redstick Hummingbirds, who slowed
The march of Cortez' army with only a few
Spears and stones which now lay still
In the mountains and remember.

Greenrock Woman was the name
Of that old lady who walked right up
And spat in Columbus' face. We
Must remember that, and remember
Laughing Otter the Taino who tried to stop
Columbus and was taken away as a slave.
We never saw him again.

In school I learned of heroic discoveries
Made by liars and crooks. The courage
Of millions of sweet and true people
Was not commemorated.

Let us then declare a holiday
For ourselves, and make a parade that begins
With Columbus' victims and continues
Even to our grandchildren who will be named
In their honor.

Because isn't it true that even the summer
Grass here in this land whispers those names,
And every creek has accepted the responsibility
Of singing those names? And nothing can stop
The wind from howling those names around
The corners of the school.

Why else would the birds sing
So much sweeter here than in other lands?

— Jimmy Durham

Appendix B

NAME:_____

NATIVE AMERICAN WORD SEARCH

D	J	R	Q	T	L	A	S	R	V	B	M	J	B	R	D	Y	I	G	V	I	J	I
L	B	D	D	R	N	S	L	R	I	H	C	R	O	M	J	H	F	S	S	I	M	N
M	V	A	I	I	A	R	B	S	N	I	K	S	D	E	R	C	R	R	Y	O	J	D
S	M	C	A	K	S	E	W	N	J	X	S	L	J	C	L	E	H	Y	T	F	G	S
I	L	N	O	E	J	C	N	O	U	G	F	M	D	Z	V	N	P	N	F	D	N	Q
N	P	I	G	L	B	T	R	H	N	R	O	F	C	I	M	S	K	A	P	A	I	W
D	Q	K	T	Y	V	A	B	I	S	M	I	V	G	R	E	A	L	T	O	S	D	E
B	A	M	Y	T	F	S	E	C	M	R	R	N	J	W	Q	V	O	I	I	D	P	R
F	S	P	I	S	J	B	N	X	E	I	A	J	U	S	P	N	M	V	U	F	O	B
K	W	T	U	N	N	T	A	N	M	I	N	G	T	D	O	M	N	E	B	G	K	M
G	E	D	J	A	O	B	P	G	D	N	B	A	H	I	N	D	O	A	T	H	M	K
P	R	R	M	I	N	R	T	N	F	E	S	F	T	E	R	O	R	M	R	J	N	O
M	T	U	N	D	A	F	I	P	P	P	O	A	U	E	V	M	E	E	E	K	B	L
I	H	N	C	N		N	M	T	G	Y	L	L	H	B	D	D	S	R	W	L	V	T
S	Q	K	S	I	D	F	G	Y	Y	U	J	R	N	A	C	A	E	I	Q	C	Z	Y
A	K	S	S	P	W	E	K	M	P	I	N	G	D	R	T	F	G	C	S	H	L	U
V	Y	S	D	I	A	D	N	O	O	G	Y	I	P	S	S	E	A	A	V	U	M	N
N	D	P	O	J	U	O	P	P	R	E	S	S	E	D	S	F	V	N	I	L	Q	F
T	Q	T	L	B	Q	E	E	A	W	R	P	I	H	G	V	N	A	S	N	N	S	H
Y	S	J	N	G	S	Y	T	C	X	S	R	E	P	L	A	C	S	P	K	B	S	R
F	A	M	E	R	I	C	A	N	I	N	D	I	A	N	S	W	X	D	G	T	U	T
H	M	E	E	E	Q	B	N	V	G	M	I	O	P	U	F	U	P	N	B	M	I	F
U	P	V	V	S	F	D	E	P	Y	T	O	E	R	E	T	S	P	U	F	H	J	D
J	I	I	B	K	F	D	E	P	Y	T	O	E	R	E	T	S	D	B	J	L	E	S
D	D	C	G	P	J	W	G	B	T	Y	R	C	S	N	I	P	M	O	U	F	G	C

Positive Terms or Facts

NATIVE AMERICANS
AMERICAN INDIANS
(A) DIVERSE POPULATION
HUMAN BEINGS
OPPRESSED
STEREOTYPED
MINORITY
DISCRIMINATED AGAINST

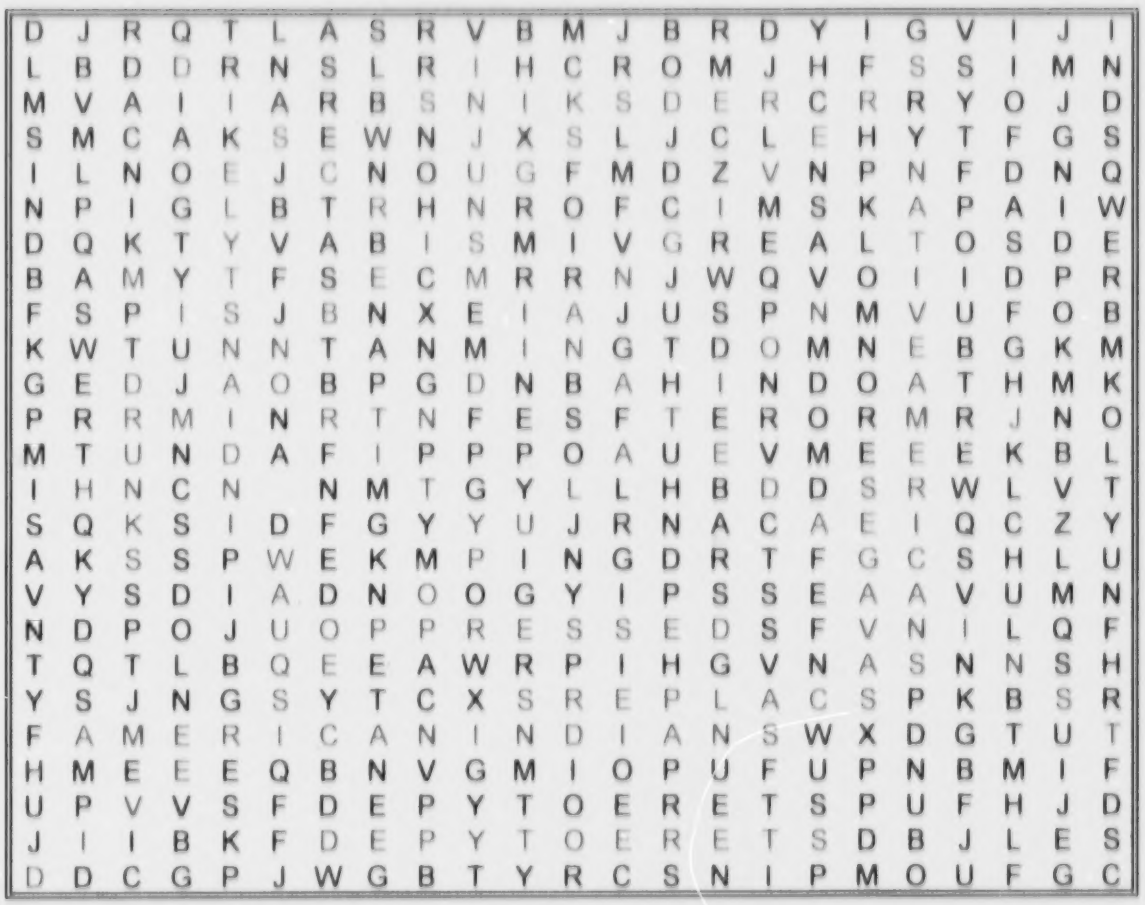
Negative Terms

SAVAGES
INDIAN STYLE
INDIAN GIVER
DRUNKS
REDSKINS
SCALPERS
INJUNS
SQUAW

NAME:_____

NATIVE AMERICAN WORD SEARCH

Answers



D	J	R	Q	T	L	A	S	R	V	B	M	J	B	R	D	Y	I	G	V	I	J	I
L	B	D	D	R	N	S	L	R	I	H	C	R	O	M	J	H	F	S	S	I	M	N
M	V	A	I	I	A	R	B	S	N	I	K	S	D	E	R	C	R	R	Y	O	J	D
S	M	C	A	K	S	E	W	N	J	X	S	L	J	C	L	E	H	Y	T	F	G	S
I	L	N	O	E	J	C	N	O	U	G	F	M	D	Z	V	N	P	N	F	D	N	Q
N	P	I	G	L	B	T	R	H	N	R	O	F	C	I	M	S	K	A	P	A	I	W
D	Q	K	T	Y	V	A	B	I	S	M	I	V	G	R	E	A	L	T	O	S	D	E
B	A	M	Y	T	F	S	E	C	M	R	R	N	J	W	Q	V	O	I	I	D	P	R
F	S	P	I	S	J	B	N	X	E	I	A	J	U	S	P	N	M	V	U	F	O	B
K	W	T	U	N	N	T	A	N	M	I	N	G	T	D	O	M	N	E	B	G	K	M
G	E	D	J	A	O	B	P	G	D	N	B	A	H	I	N	D	O	A	T	H	M	K
P	R	R	M	I	N	R	T	N	F	E	S	F	T	E	R	O	R	M	R	J	N	O
M	T	U	N	D	A	F	I	P	P	P	O	A	U	E	V	M	E	E	E	K	B	L
I	H	N	C	N		N	M	T	G	Y	L	L	H	B	D	D	S	R	W	L	V	T
S	Q	K	S	I	D	F	G	Y	Y	U	J	R	N	A	C	A	E	I	Q	C	Z	Y
A	K	S	S	P	W	E	K	M	P	I	N	G	D	R	T	F	G	C	S	H	L	U
V	Y	S	D	I	A	D	N	O	O	G	Y	I	P	S	S	E	A	A	V	U	M	N
N	D	P	O	J	U	O	P	P	R	E	S	S	E	D	S	F	V	N	I	L	Q	F
T	Q	T	L	B	Q	E	E	A	W	R	P	I	H	G	V	N	A	S	N	N	S	H
Y	S	J	N	G	S	Y	T	C	X	S	R	E	P	L	A	C	S	P	K	B	S	R
F	A	M	E	R	I	C	A	N	I	N	D	I	A	N	S	W	X	D	G	T	U	T
H	M	E	E	E	Q	B	N	V	G	M	I	O	P	U	F	U	P	N	B	M	I	F
U	P	V	V	S	F	D	E	P	Y	T	O	E	R	E	T	S	P	U	F	H	J	D
J	I	I	B	K	F	D	E	P	Y	T	O	E	R	E	T	S	D	B	J	L	E	S
D	D	C	G	P	J	W	G	B	T	Y	R	C	S	N	I	P	M	O	U	F	G	C

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INDIAN STYLE
INDIAN GIVER
DRUNKS
REDSKINS
SCALPERS

MINORITY	INJUNS
DISCRIMINATED AGAINST	SQUAW

COMMON STEREOTYPES OF NATIVE AMERICANS

Appearance

large noses
pot-bellies
half-naked
painted faces
buckskin clothing
headdresses with feathers

Lifestyle

live in teepees or wigwams
scalp people
are hunters and gatherers
drink much alcohol

COMMON STEREOTYPES OF NATIVE AMERICANS

Descriptors

treacherous
bloodthirsty
savage
uncivilized
ancient
warlike

Derogatory terms

sitting "Indian-style"
Indian-giver
Injuns
squaw, buck

Stereotypes to "Unlearn"

Many Indian-reference words and phrases exist today in the form of stereotypes. Few of these are flattering to the Indian people. Most are very offensive. Below is given a list of references that will be helpful in presenting an accurate picture of Indian life.

1. "Sit like an Indian"

   All people of all races sit in cross-legged fashion, especially when sitting on the ground. Those culture groups who do not use chairs or benches may assume this position for comfort.

2. Indian "Princess"

   Indian people did not have royalty such as the Europeans have, but instead, had councils of wise people who made decisions. An Indian "Princess" was probably the daughter of one of the tribal leaders. In order to be a "Princess", the father had to be a king. Indians had no kings.

3. War Bonnet

   The people of the Plains primarily used the "war bonnet". It was not just for wars but for ceremonial purposes also. Only the most honored and respected members of the tribe were allowed to wear such a bonnet and this honor must be earned.

4. War Whoop

   Indian people did not make a "war whoop" as it is commonly done - touching the hand to the mouth and emitting a sound like a siren. The Indian people in battle gave short loud cries in order to unnerve the enemy. The sound was also one of joy such as the modern "Yipee".

5. Squaw

   This word has taken on a bad connotation. Indian people are offended by its use. In the past it has been too often used in a demeaning manner.

6. Buck

   Same as above.

7. Scalping

   The early colonists and settlers paid bounty-hunters for the scalps of Indians. It was a method to eliminate the tribes from land that was wanted for settlement. Before the Europeans came, scalping was not practiced among Indian people, but rather cutting the enemy's hair was common. Later, many tribes used scalping as a means of showing ferocity and retribution.

8. Speak Indian

There is no such language as "Indian". There were approximately 220 distinct and different languages among Indian people (even in Coos County, three dialects existed, unintelligible from each other). Properly, it is stated - "Speak an Indian language".

9. "Ugh"

Only Hollywood Indians use this.

10. The use of "um" after words

Hollywood also invented a broken speech pattern for Indians in which "um" is added to words (ride-um, see-um, like-um). Indian people have never spoken like this.

11. Like "a bunch of wild Indians"

Again, thanks to Hollywood the Indian has been labeled as specifically "wild" and untamed.

12. "How"

Origin of this is unknown. More properly, perhaps "Kia-how-ya" a Chinook phrase for both hello and good bye.

13. "One little, two little, three little Indians . . ."

This is offensive to most Indian people.

14. "Indian-giver"

This has always been used to mean a person will take back what has been given. How this phrase came about in unknown, considering the fact that the Indian people historically have not been in a position to "reclaim" what was given away. Use of this phrase is also offensive to Indian people.

TURTLE'S HEAD DESIGN
NORTHWEST COAST

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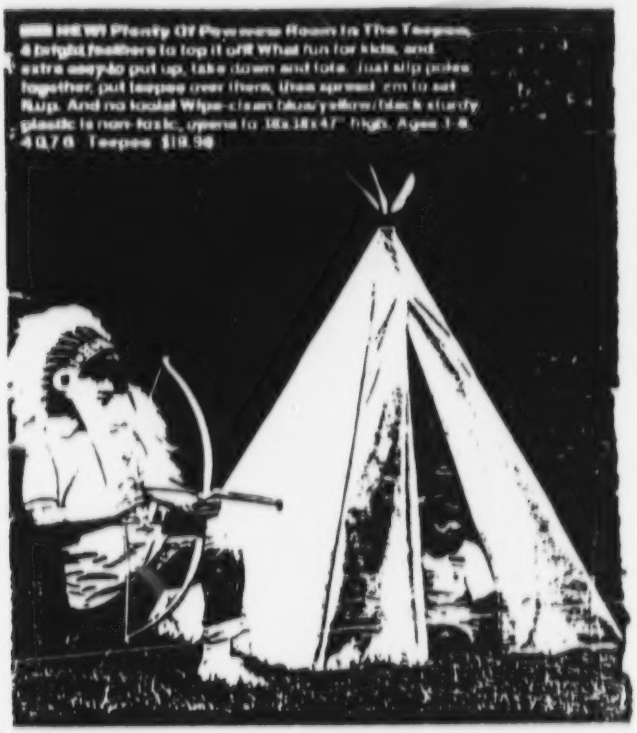

NEW! Plenty Of Playroom In The Teepee.
4 bright feathers to top it off! What fun for kids, and
extra easy to put up, take down and tote. Just slip poles
together, put teepee over them, then spread 'em to set
flap. And no loose! Wipe-clean blue/yellow/black sturdy
plastic is non-toxic, opens to 38x38x47" high. Ages 3-8.
40,76 Teepee $19.98

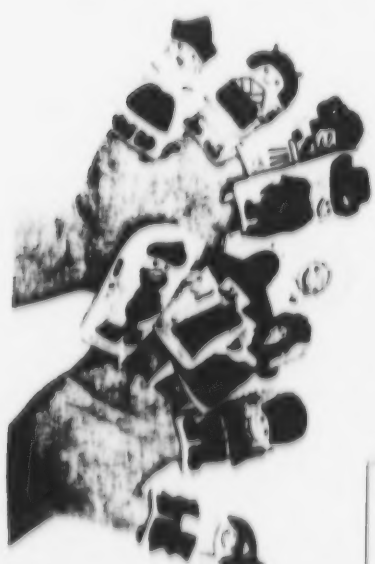
LAND O LAKES
UNSALTED (Sweet) BUTTER
FOUR QUARTERS
NET WT 16 OZ (1 LB.) 454g

▲ *Fair maiden...*
6-piece Native American play set includes everything she needs to dress up like Pocahontas: beaded elastic headband with two feathers, beaded necklace, beaded barrette, brown suede-like pouch, fringed v-neck top and "adjust-to-fit" fringed skirt. Sueded vinyl. Our own import. One size fits ages 3 to 8.
141671 6-PC. NATIVE AMERICAN PLAY SET. $19.98

▲ *All dressed up...*
Traditional Native American headdress and vest are fun for role-play when Halloween is over. Full 72" long headdress sports 40 colorful feathers. 3" wide headband trimmed with 7 metal decals – one 1½" diameter Indian Chief and six smaller wagon wheels. Two black side strands add to the authentic look; elastic back ensures a secure fit. Black vest has red fringe trim and Indian designs front and back. Fits ages 4 to 10.
058171 INDIAN HEADDRESS AND VEST. $14.98

▲ *B.*
Exclusi
pretty
in style
neck th
sleeves
black s
skirt wi
easily t
Wide b
chin in
satin. N
03677
COSTU

A world of fun... ▶
People of the World doll finger puppets come to life with the wiggle of a finger! Kids make up their own stories and puppet shows – and they're great for family treats, too. Set of 10 includes France, Mexico, Spain, England, Holland, Israel and America (Native Hawaiian, Native American Indian, Cowboy and Eskimo). Colorful felt, each 2¾" high puppet is dressed in authentic costume.
Fun for ages 3 and up.
111271 SET OF 10 FINGER PUPPETS. $9.98



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Virginia Slims remembers one of many societies where the women stood head and shoulders above the men.

Princess Wash And Scrub
Little Running Water Fetcher
Keeper Of The Teepee
Princess Breakfast, Lunch And Dinner Preparer
Woman Who Gathers Firewood
Princess Buffalo Robe Sewer
Little Woman Who Weaves All Day
Woman Who Plucks Feathers For Chief's Headdress

VIRGINIA SLIMS *Lights*

You've come a long way, baby.

© Philip Morris Inc. 1981

Warning: The Surgeon General Has Determined That Cigarette Smoking Is Dangerous to Your Health.

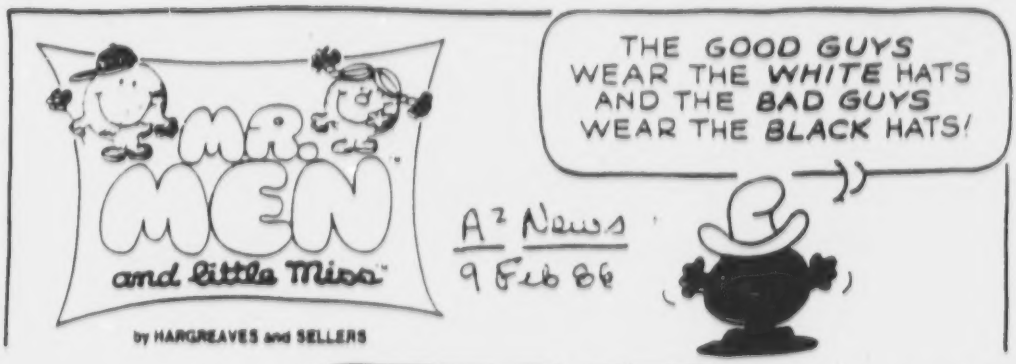
8 mg "tar," 0.6 mg nicotine av. per cigarette, FTC Report Feb. '85

RLEWEEDS

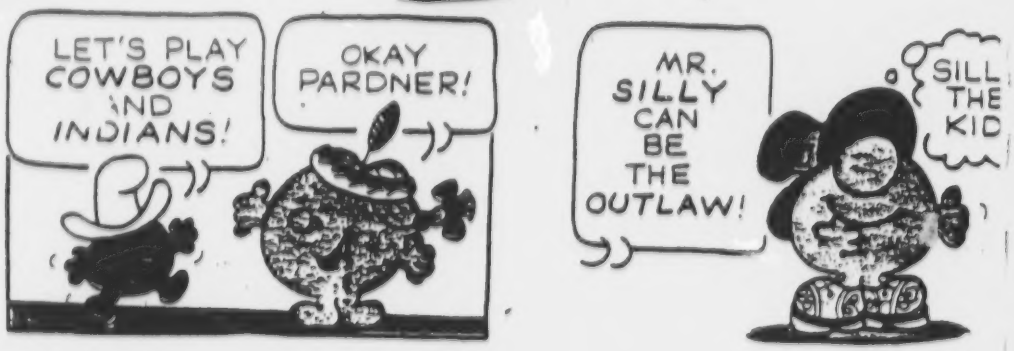
by T. K. Ryan

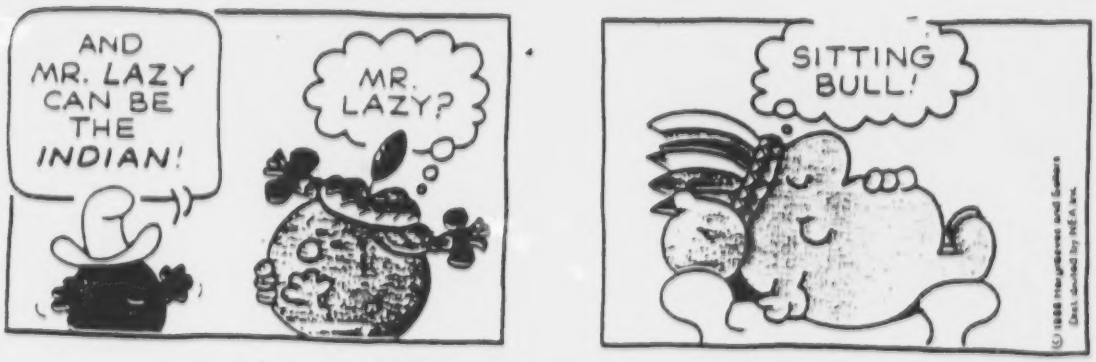
ANY FINAL BUSINESS BEFORE WE ADJOURN THIS SEMINAR?
A2 News
2-9-86
YES, RANCID RAVEN?
I GOT A SCALPING TIP..
BARBARIC ARTS SEMINAR
BEFORE BRINGING HOME A SCALP, DOUBLE CHECK TO BE SURE YOU'VE REMEMBERED TO REMOVE THE PALEFACE FROM UNDER IT.
THANK YOU, RANCID RAVEN. AND NOW..
© News America Syndicate. 1986
'CAUSE THERE'S NOTHING MORE AWKWARD THAN TRYING TO HANG A SCALP FROM YER BELT WITH SOMEONE ATTACHED TO IT.
I'M SURE WE'LL ALL REMEMBER YOUR TIP.
I DON'T SEE ANYBODY TAKING NOTES.
BARBARIC ARTS SEMINAR

Redeye by Gordon Bess



A² News
9 Feb 86





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World

TIME
6 Oct 86

Redeye by Gordon Bess

Redeye by Gordon Bess 17 Feb 87 St. Paul Pio. Press Dis.

WE'LL HAVE TO SWIM THE RIVER, LOCO!
YOU MUST BE NUTS!
THE ENEMY IS ABOUT TWO MINUTES BEHIND US WITH GUNS!
"BREASTSTROKE" OR "BACKSTROKE"?

New York 1626: Chief of the Manhattan Indians addresses his tribe for the last time.

Thanksgiving Card

Inside ... people like you are a special part of Thanksgiving!
Like stuffing and cranberry sauce
Inside ...of thanksgiving wishes to you and yours!
Lots 'n lots –
Wishing you a Happy Thanksgiving –
Inside ...and lots of yummy things to eat
I am thankful

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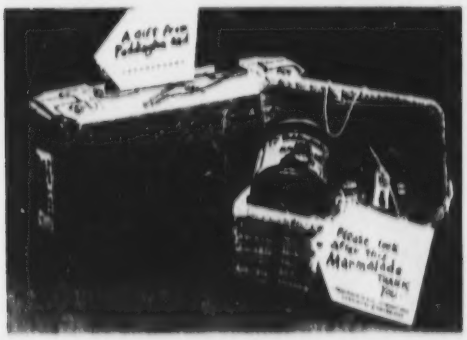
Story Bears

Paddington Bear

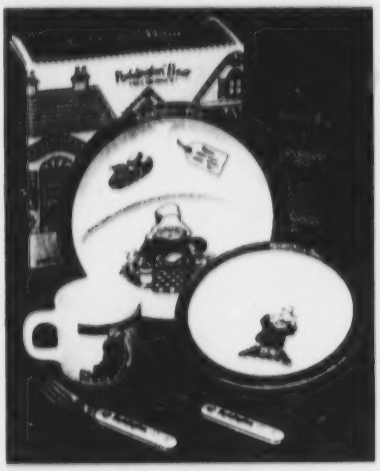


Preserves & Cookies

◀ PADDINGTON™ MARMALADE

This little suitcase features three 4 oz. jars of marmalade. Perfect for gift giving or to have a special little treat for that unexpected guest. The little rattan basket includes a 1½ oz. jar of marmalade and a 2½" tag. Don't just buy them for gifts, though!!

DF603 Marmalade Suitcase $12.75
DF604 Basket Gift Set $10.50



PADDINGTON™ DISH SET ▶

Now . . . to serve all those wonderful goodies on, we have a Paddington™ melamine dish set. There's a divided plate, bowl and mug and there's also a spoon and fork set which is sold separately. Each piece features an adorable picture of our beloved Paddington™. A must for collectors of all ages.

DP601 Dish Set (3 pc.) $18.50

DP602 Utensil Set (2 pc.) . . . $6.75

◀ PADDINGTON™ COOKIES

This cute lunch box holds Paddington's "just in case" cookies. Inside are 16 delicious honey cookies. Each box comes with a tag reading, "please look after these cookies. Thank you." As we all know, Paddington liked gingerbread, so we also offer a gingerbread "book" cookie. Do enjoy these bearesistable treats.

DF605 Lunch Box of Cookies $20.00
DF606 Gingerbread Cookie $7.00

By Oz: *From the Legend of Lonestar...*

◀ PACO Paco is from The Lonestar Bear collection by Oz Co. Every care has been taken to insure quality and workmanship, with special attention to detail, from his hand frayed real leather tunic to his brass concho and anklet with brass bells. Part of the LTD Collection, they are in limited supply, so do buy early. Each is signed and fully jointed.

DF607 Paco 14" $91.00

LITTLE MOON ▶

Golden Teddy Award Winner

She's a darling Indian bear with a hand-woven headband and embroidered sueded cloth dress. Out of The Legend of Lonestar (that popular "cowbear" of a few years back), be sure to get one now so you won't have to "search the prairies" for her later. Fully jointed.

DF608 Little Moon 11" $26.00
DF609 Little Moon 15" $43.00

Criteria for Selecting Native American Visitor to Discuss Art

** The person must be a Native American man, woman, or child

** The visitor must be able to make some kind of Native American jewelry out of beads

** The person must have knowledge of his/her tribe's reasons for wearing their headdress

** The visitor must have access to a headdress that can be shown to the class

Description of artwork:

Date artwork was made:

Guarantee of Authenticity:

Signature:

Headdresses Used by Some Native Americans

Most of the time, we see the same kind of headdress worn by Indian men. Usually these are the Plains Indian war bonnets, which should not be worn except by a person who has been honored with this privilege.

But there are many headdresses worn traditionally by Native nations that are extraordinarily beautiful. We show here just a few of them. Notice how they vary in shape, design and style.

A Sioux war bonnet.

A buffalo horn war bonnet. The cap is made of fur, covered with tiny down feathers. A sinew cord is tied to the tips of the horns. This holds the feathers, shown in the center, straight up.

An eastern tribal roach. Can be worn with one or two eagle feathers. Usually tied under the chin.

A Blackfeet headdress.

An Iroquois headdress.

A Mandan headdress. It is made of tail feathers and curled breast feathers from large birds.

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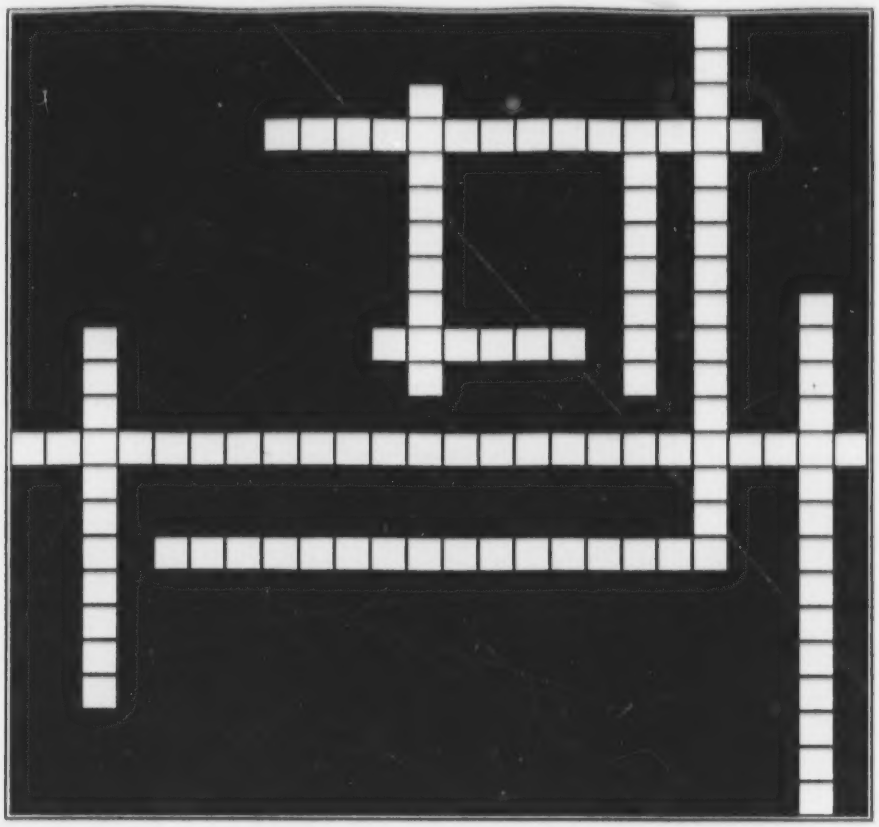
Appendix C

Name_____ _____



ACCROSS

1. She is an American Indian ballet dancer.

2. A story handed down from generation to generation

3. She is a well-known author of children's novels and poetry.

4. She is a singer, and she also founded the Nehewan Foundation which helpsNative American students to go to college.

DOWN

1. She played an important role in American history by aiding in the famous Lewis and Clark expedition.

2. He was a legendary Native American who had magical powers. He was the subject of a long poem by Henry Wadsworth Longfellow.

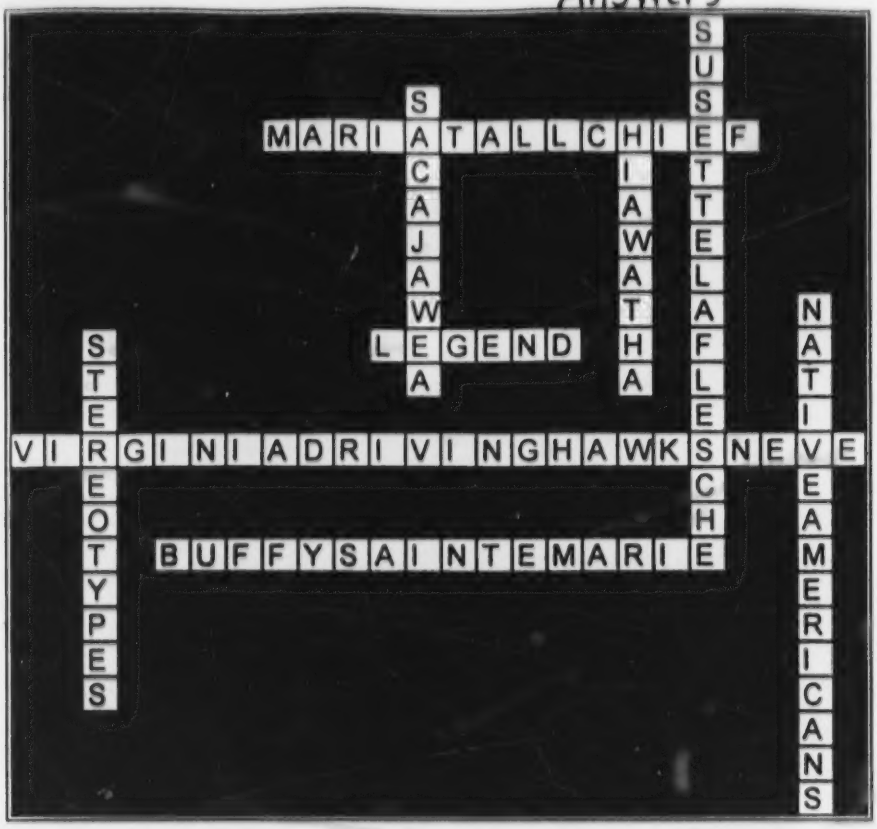
3. She was a writer and lecturer who helped make all Americans aware of the wrongs done to Native Americans.

4. The oppressed minority group that we have been studying about this week.

5. Oversimplified generalizations, attitudes or opinions.

Name_____

Answers



ACCROSS

1. She is an American Indian ballet dancer.

2. A story handed down from generation to generation

3. She is a well-known author of children's novels and poetry.

4. She is a singer, and she also founded the Nehewan Foundation which helps Native American students to go to college.

DOWN

1. She played an important role in American history by aiding in the famous Lewis and Clark expedition

2. He was a legendary Native American who had magical powers. He was the subject of a long poem by Henry Wadsworth Longfellow

3. She was a writer and lecturer who helped make all Americans aware of the wrongs done to Native Americans

4. The oppressed minority group that we have been studying about this week

5. Oversimplified generalizations, attitudes or opinions

Social 7
Women and Minorities in U.S. History
Minorities-Native Americans
Maria Tallchief

The daughter of an Osage Indian father and Scotch-Irish-Dutch mother, Maria Tallchief is a true American. She began studying ballet at age four and at eighteen made her New York debut in a leading role. Here she worked under the brilliant, famous choreographer (dance instructor) George Balanchine, who created several ballets for her. One of her most noted roles was the sugar plum fairy in The Nutcracker.

Although she grew up without any particular feeling about the Indian culture, Maria Tallchief says she is proud of her Indian heritage. When the Osage Tribal Council held ceremonies in her honor, she was declared a princess.

Susette La Flesche, an Omaha tribe member, was born in 1854. She grew up on a reservation in Nebraska and attended a mision school, becoming fluent in French and English as well as her native language. Her quick mind and great desire for knowledge came to the attention of her teacher, who arranged for her to attend an Eastern girls' seminary. Later she became a teacher on the Omaha reservation.

Ms. La Flesche, or Bright Eyes as she was also known, was taught by her tribal chief father to feel a sense of responsibility for her people. She was a part of the many Native American reform movements, wrote articles for newspapers stating their causes, and went on a lecture tour of the East. Joining her on the tour were thomas Tibbles, a white newspaper reporter; Standing Bear, a chief; and her brother. They were successful in making Americans aware of the wrongs done to Native Americans. Through their efforts an act was passed which gave reservation land and citizen rights to individual Native Americans.

After her marriage to Thomas Tibbles she continued to lecture in the United States and England, contributed additional articles and stories to magazines and newspapers, and drew the pictures for a history book about the origin of the Omahas.

Social 7
Women and Minorities in U.S. History
Colonial America-(Lewis and Clark)
Sacajawea

Sacajawea, the captured and enslaved Indian wife of a French Canadian trapper, played a very important role in the famous Lewis and Clark expedition.

When her husband was hired as an interpreter for Lewis and Clark, Sacajawea and their baby went along: the fact that they were present was a signal that the expedition was not a warring party. Her knowledge of Indian languages and ability to speak with many tribes greatly helped the expidition's progress. She helped cook, introduced the men to new foods, saved tools and written records from being lost, and gained services and help from other tribes for the party.

Legend says she also served as a guide; although this information wasn't written down, it is certain that she provided life-saving help and direction on their return trip. Throughout the West, statues, monuments, streams, and mountian peaks are named for the young Indian woman whose important role in American history has rarely been written in history books.

THE "REAL" BUFFY SAINTE-MARIE

It is perhaps understandable that Buffy Sainte-Marie is active in helping Indian people on both sides of the border. She is Cree, born on a Saskatchewan Indian reserve, and raised by a couple in the northeastern United States.

Buffy has started a foundation (fund) called Nehewan (Talk Cree), that has put about twenty-three Indian students through university. She also works with some elementary schools providing children with hot lunches and instruction in their own Indian language by Indian teachers.

Buffy is known to most of us as a protest singer, because that is what the "image-makers" want us to see and hear. That side of Buffy is heard in such songs as "My Country, 'Tis of Thy People You're Dying", and "The Universal Soldier". In fact, she has written many love songs and happy songs. Did you know, for example, that Buffy wrote the song, "Until It's Time for You to Go"? Few people do, because it was Elvis Presley who made it a pop chart hit. Recently, she has written a script for a TV series about an Indian boy who plays basketball.

Buffy's reputation of being *only* a protest singer is just one example of how our taste and opinion are shaped by the media and its "image-makers" Can you think of other examples?

The *Globe and Mail*, Toronto, Canada
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To find out more, see:
Study Card 45.

THE name Hiawatha is known to all Americans because of Longfellow's poem about this famous hero of Indian legends. Hiawatha was a magical person who looked like a human being but had many magical powers. Among other things, he could change himself into the shape of any animal or object. He could also talk to the birds and animals in their own language, and he considered them to be his brothers or his children. Many exciting tales are told of his adventures.

This famous character was known by two different names. The Iroquios tribes called him Hiawatha. The Algonquian tribes called him Manabozho (man a bo zho'). Since the Chippewa or Ojibway Indians of Minnesota were one of the Algonquian tribes, they called their magical hero Manabozho.

Indian children learned the legends of their tribe by listening to older people tell the stories around the campfire on winter evenings. Since the Red Men had no written language, the tales were not written down until the white men came.

One of the white men who listened to the tales

72 Gopher Reader

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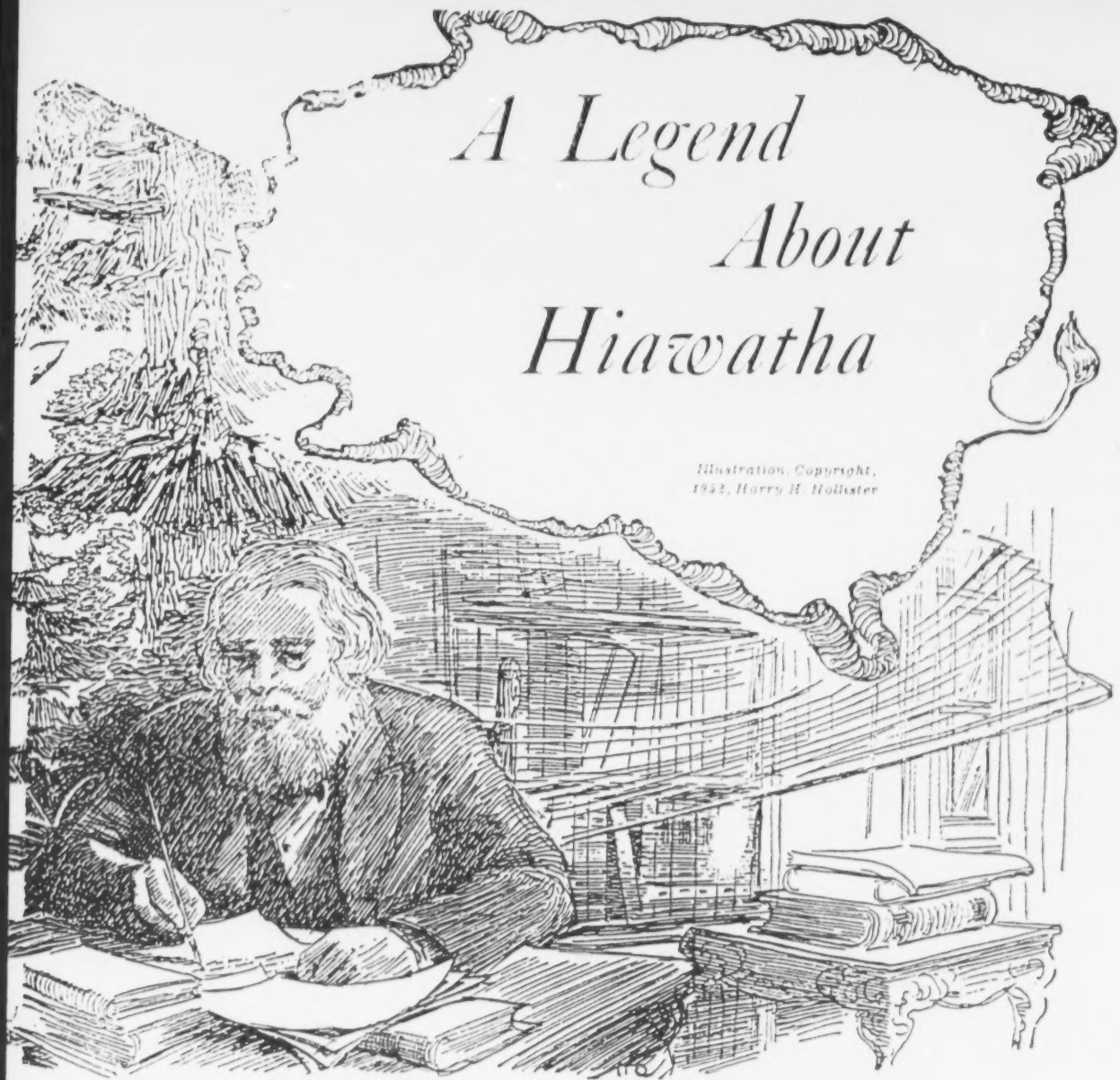
A Legend About Hiawatha



Illustration, Copyright, 1952, Harry H. Hollister

and wrote them down was Henry Rowe Schoolcraft, the explorer and Indian agent who lived a century ago. We are fortunate that he preserved these legends for us.

Among those who read Schoolcraft's books with great interest was Henry Wadsworth Longfellow. This poet was so fascinated by the legends that he wrote a long poem about the Indian hero, Hiawatha. This poem became famous as soon as it was written and is still popular.

Here is one of the Chippewa tales of the adventures of Hiawatha or Manabozho, which was told to Mr. Schoolcraft by his Indian friends.

WHEN Manabozho was a child, he lived with his grandmother, Nokomis (no ko' miss) on the shores of Lake Superior. Nokomis was his only earthly relative. His mother had died when he was born and his father and three brothers were the four winds of heaven.

One day when Manabozho returned home, old Nokomis told him that his grandfather had come to earth to look for her, and had been killed by

Pearl Feather. Pearl Feather was a powerful manito or spirit who lived on the other side of the lake.

"When he was alive," she said, "I was never out of fish oil to put on my head. Now my hair is falling out and I have no oil to put on it."

"Well Noko," answered Manabozho, "You get cedar bark and make me a strong fish line, while I make a canoe. Then I will go fishing."

When all was ready, Manabozho went out on the lake to fish. He put down his line, saying, "Kingfish, kingfish, take hold of my bait."

AFTER he had repeated this many times, the kingfish, at the bottom of the lake, was bothered by his calling. At last he said to the trout, "Manabozho bothers me. Here, Trout, you take hold of his line." The trout did so.

When Manabozho felt something on his line, he began to pull it up. It was so heavy that his canoe nearly stood on end. He kept crying, "Wha-ee-he! Wha-ee-he!" until he saw the trout. As soon as he saw what he had hooked, he exclaimed angrily, "Why did you get on my hook, you ugly fish?" After this scolding, the trout got off the hook and swam away.

Again Manabozho put his line down into the water saying, "Kingfish, kingfish, take hold of my line."

This time the kingfish told a monstrous sunfish to take hold of the hook. Again Manabozho pulled hard on his line to bring up what he had caught,

while his canoe turned in swift circles. When he brought up the sunfish, he cried, "Shame! You evil fish! Why did you dirty my hook by taking it into your mouth? Let go, I say, let go!"

So the sunfish let go, and went down to tell the kingfish what had happened.

Just then the bait came near to the king of fishes. At last he decided to take hold of the hook and let himself be pulled up. As soon as he reached the surface of the water, he opened his mouth wide and swallowed Manabozho and his canoe in one mighty gulp.

When Manabozho came to himself, he was sitting in his canoe inside the fish's belly. At once he began to think how he could escape. In the canoe Manabozho saw his war club. At once he began to strike at the heart of the fish. Then he could feel the great animal moving forward very fast. He also heard the fish say, "I am very sick in my stomach, because I swallowed this dirty fellow, Manabozho."

WHEN he heard that, Manabozho got very scared and thought, "If the kingfish has a sick stomach, he may throw me up in the middle of the lake. Then I would be drowned. I must prevent that."

So he quickly placed his canoe across the fish's throat. Then he again started pounding at the kingfish's heart with his war club, until he knew that the great king of fishes was dead. Finally after a day had passed, Manabozho felt the kingfish's body beating against the shore. Then he felt it being washed up on the sand. After some time he heard birds pecking at the carcass. Then, all at once, the light broke through, and he could see the gulls looking at him through the opening they had made.

"Oh," cried Manabozho, "my younger brothers, make the opening bigger, so that I can get out."

The gulls told each other that their brother was inside the fish, and at once began tearing away more flesh until at last Manabozho was free.

• • •

Once, on one of his travels, Manabozho spent a winter living with a young wolf who was a good hunter. One day when Young Wolf did not return from the hunt, Manabozho learned that he had fallen into a big lake and been eaten by the serpents.

At once Manabozho set out to avenge Young Wolf's death. When he reached the lake, the king

fisher bird told Manabozho that the serpents came out to sun themselves every day on a certain spot on the beach. So, turning himself into a stump, Manabozho waited for his enemies to appear.

AT LAST they came out of the water. The prince of the serpents was a beautiful white. The others were red and yellow. The prince spoke to the others and said, "That stump was never there before. I wonder if that isn't Manabozho. We have to be on guard against him."

But since they couldn't prove that the stump was Manabozho, they lay down in the sun on the sand. When they were asleep at last, Manabozho turned himself into a man, drew his bow, and shot an arrow through the heart of the serpent prince. Then he uttered a wild war cry and fled.

When the serpents were awakened by the groans of their dying prince they at once took off in pursuit of his murderer. Although Manabozho was taking steps a mile long, he soon realized that his pursuers weren't far behind him. In desperation, he headed for the highest mountain he could see, and then climbed the highest tree on its summit.

When he looked down, he saw with horror that the land below him was covered with water. Soon he noticed that the water was rising. It came to the top of the mountain and still continued to rise. When the water was up to his waistline, Manabozho spoke to the tree and said, "Grandfather, stretch yourself!" The tree grew taller, but the water still rose. Again Manabozho said to the tree, "Grandfather, stretch yourself" Again the tree obeyed. This happened even a third time. Now the tree said, "This is as far as I can go. I can't stretch myself any more."

Meanwhile the waters continued to rise till they reached Manabozho's chin. Then, just as he was about to give up, the flood stopped rising.

IN DESPAIR Manabozho cast his eyes over the great expanse of water around him. No land was in sight anywhere. Finally Manabozho spied a loon flying toward him. "Dive down, my brother," he said, "and bring up some earth so that I can make a new world."

The bird obeyed, but soon came to the surface a lifeless form. Then Manabozho saw a muskrat swimming along. "Dive down, my brother," said Manabozho, "and bring up a bit of earth so that I can make a new world. If you succeed, you may hereafter live either on land or in the waters just as you please."

The muskrat dived down but came up senseless. Manabozho reached out and blew breath into his nostrils to bring him back to life.

"Try again, my brother," begged Manabozho. So the muskrat did so. Again he came up senseless but this time he clutched a bit of earth in one of his paws. Out of this and the carcass of the dead loon, Manabozho created a new earth, as big as the first one with all living animals, birds, fishes, and plants.

FINDING A NEW WORLD

By Martin Ridge

At dawn on the morning of October 12th, three small ships were sailing slowly westward in the Atlantic Ocean when the sailor on lookout in the first ship saw a light. It may be that this was one of the greatest lights in history! For the year was 1492 and the light meant that Christopher Columbus had discovered America.

Columbus had been commissioned by King Ferdinand and Queen Isabella, the rulers of Spain, to sail westward in search of a short route to China and India. Like all the other countries of Europe, Spain was eager to gain the rich and wonderful trade goods of the Orient.

Columbus was not a Spaniard. Born in Italy, he had devoted much of his life to travelling all over Europe explaining that he knew a short route to India and China, that he could sail there, and that all he needed was a ship and a chance. The King and Queen of Spain finally gave him his opportunity. They gave him three small ships and a small group of men to find India and prove that the world was round.

But Christopher Columbus was mistaken and disappointed. He thought he had seen the lights of Asia; he thought the people he found on the Island of San Salvador were from India, and he called them Indians. He never really believed he had found a whole New World! He always thought he would have been a far greater man if he had found a route to China!

But for us in America, he is a great man for the light that was seen on October 12th, 1492, which we call Columbus Day, meant the beginning of European settlement of the New World.

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GIFTS from the First Americans

Few of us realize how many things in our lives were given us by the American Indians. Without their gifts, we would miss a great deal of fun, do without many delicious foods and some valuable medicines, and lose some of our most important farm crops.

Those people are mistaken who think that the Indian did not know how to use the land and its resources. The red men not only discovered the most useful plants in North and South America, but also showed us how to use them. If the white men had had to discover all these native plants for themselves, it would probably have taken them a century longer to build a civilization in the New World. In all the years since Columbus came here, not a single important plant has been found that the Indians had not found and used long before.

We get some idea of the Indians' contribution when we realize that more than half the income from our farm crops comes from plants which they taught us to use. These plants are corn, potatoes, tobacco, peanuts, and the short-fiber cotton that is native to North America. Cotton was known and raised in the Old World before Columbus came to this continent, but the kind grown here has proved to be most profitable.

When the first Europeans came here they found many kinds of food that they had never seen before. Besides the all-important potato, there were many other vegetables. The commonest were sweet potatoes, sweet corn, squash, avocados, tomatoes, lima beans, and peppers. Among the sweets, the Indians gave us pineapples and maple syrup. And what would our traditional Thanksgiving dinner be without the roast turkey and pumpkin pie which were unknown before the discovery of the Americas?

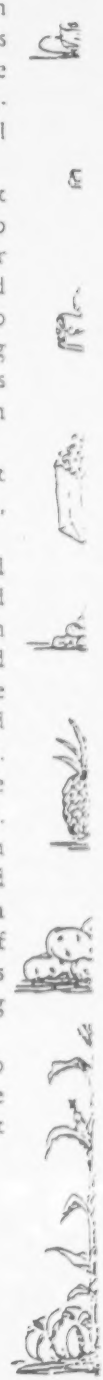
Some foods we always associate with recreation and good times. Do you like to eat popcorn at the band concert? Or have a coca cola when you visit the county fair? Or maybe you enjoy salted peanuts, chocolate candy, and chewing gum. Did you know that we got all these things from the Indians? Coca cola contains an ingredient from the South American cocoa shrub; chicle from the sapodilla tree is needed to make chewing gum; and chocolate is manufactured from the cocoa bean. Without these foods we could hardly enjoy a ball game.

In fact, without the Indians we might not even have a ball game. It was the Indian who first discovered that the sap of the rubber tree could be made into balls which would bounce. When the Spanish explorers came to Mexico, they found the Indians playing games with rubber balls. Of course rubber is now used for making many other things in our civilization.

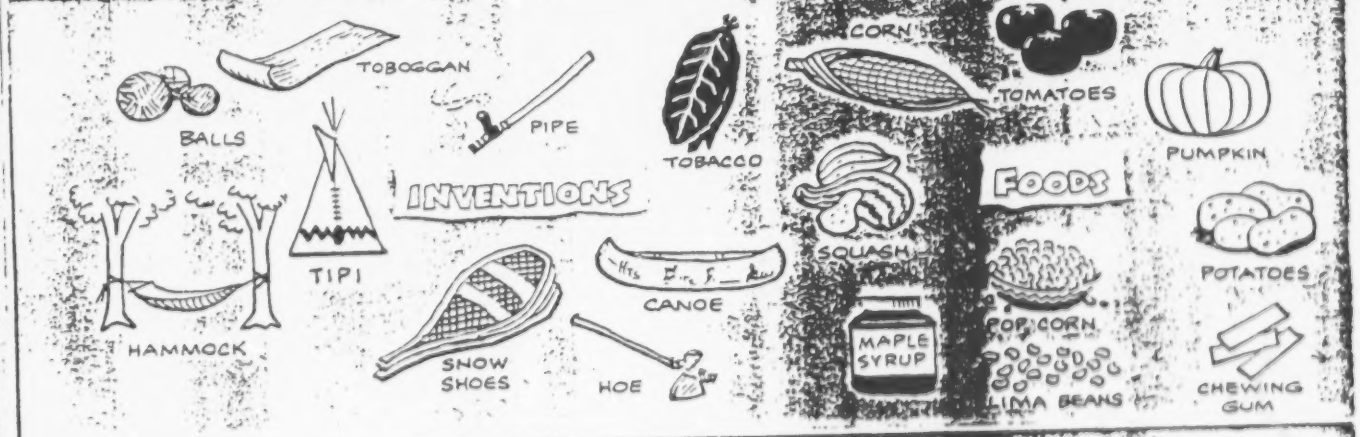
Other contributions to our enjoyment which came from the red men are hammocks, canoes, snowshoes, and toboggans.

The Indians taught us about some dyes and medicines which have not yet been surpassed in value. They found the plants from which indigo dye is made, and they first made red dye from the cochineal insect. We still use both of these dyes. They also understood which plants were valuable for medicines. Long ago they found out that chewing the leaves of the coca shrub would lessen pain. From this we learned to make cocaine, which is still used as a painkiller. We also learned the uses of witch hazel, arnica, and cascara from the red men. But the greatest gift of medicine which came from the Indians was quinine, which is so successful in treating malaria fever.

Thus we see what a great debt we owe to the Indians. We should be poor indeed if we were deprived of all the wonderful gifts that they have given us.



Inventions and Discoveries of the Native Americans



WORDS and NAMES

MINNESOTA
MINNEHAHA
MAHNOMEN
WAMPUM
WINONA
POW WOW
SUCCOTASH
OWATONNA
WASECA
MINNEWASKA
DAKOTA

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Look at Picture Books

In counting books, are "Indians" counted?

Are children shown "playing Indian"?

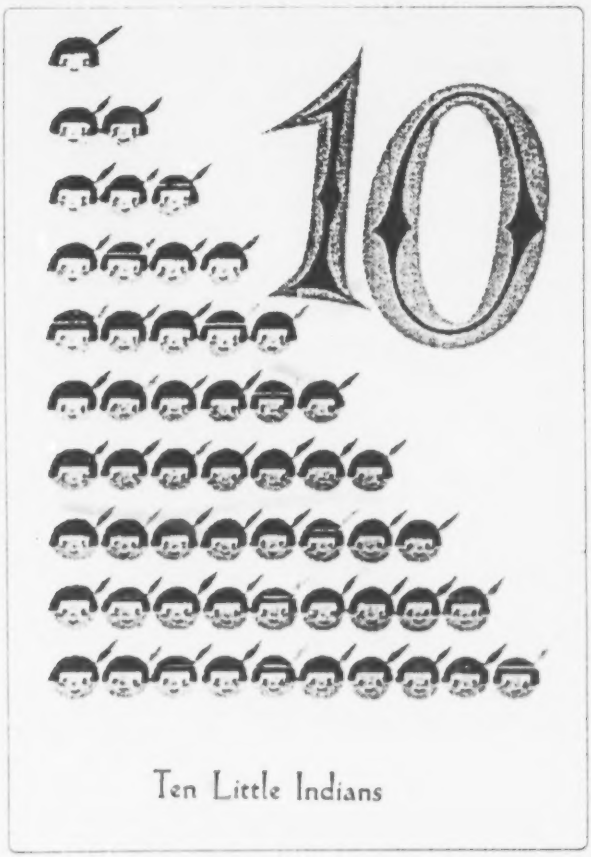

Figure 3

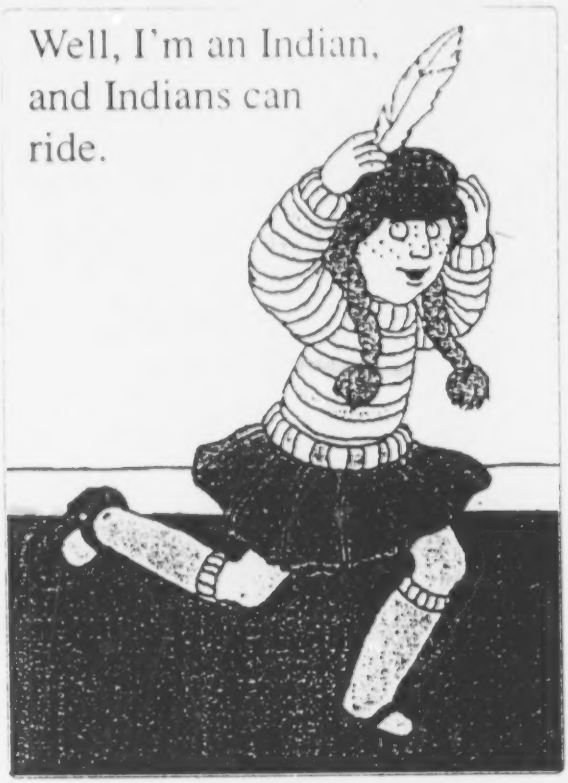

Figure 4

Look at Picture Books

Are animals dressed as "Indians"?

Do "Indians" have ridiculous names, like "Indian Two Feet," or "Little Chief"?

Figure 5

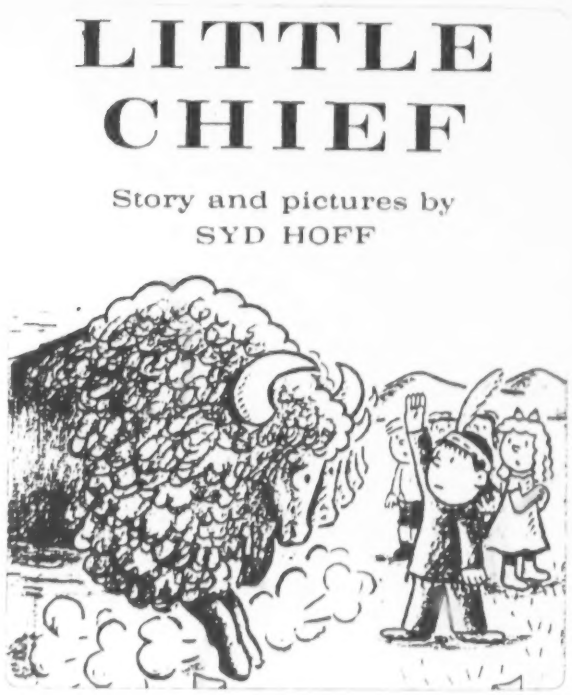

Figure 6

Look for Stereotypes

Are Native peoples portrayed as savages, or primitive craftspeople, or simple tribal people, now extinct?

She was shot and scalped.

Figure 7

or

Are Native peoples shown as human beings, members of highly defined and complex societies?

Figure 8

Look at Picture Books

In ABC books, is "E" for "Eskimo"?

Figure 1

In ABC books, is "I" for "Indian"?

Figure 2

SECTION ONE: MULTICULTURAL LITERATURE

Definition and Description

Multicultural literature refers to those trade books, regardless of genre, having as the main character a person who is a member of a racial, religious, or language minority. This section of the chapter will focus on the five most populous minority groups in the United States, each of which has an established and growing body of children's literature that describes that experience. These groups are African American; Asian American (including people of Chinese, Japanese, Korean, and Vietnamese descent); Hispanic American (including Cuban Americans, Mexican Americans, Puerto Ricans, and others of Spanish descent); Jewish American; and Native American (a general term referring to the many tribes of American Indians.)

Reference to a minority implies the existence of a larger, different group—a majority. In this case, the majority is the white, Anglo-Saxon population and the literature that describes it. Until recently, this was the only group well represented in U.S. children's books.

Values of Multicultural Literature for Children

Multicultural literature has value for both minority and majority children. As a multicultural society, the United States benefits from cooperation and friendship among all people living within its borders. The violence and destruction that often result from racial and religious prejudice hurt everyone. From a minority perspective, one step toward effective, confident citizenship in a multicultural society is an understanding of one's particular social and cultural heritage. From a majority perspective, the first thing that people must do in order to accept those different from themselves is to learn about them, and reading is one of the best ways to do this. Knowledge gained through reading then makes understanding possible, and understanding often leads to appreciation.

Multicultural literature, then, is valuable for the following reasons:

- Minority children who see people like themselves positively represented in high-quality multicultural literature derive self-esteem and pride in their own heritage. Every child has a right to self-respect.
- Reading multicultural literature is a way for majority children (and their parents, teachers, and librarians) to learn about or to become aware of minority peoples and their cultures. Majority children who find only people like themselves represented in literature could easily get the impression that they are somehow better or more worthy as a group than others. Multicultural literature shows majority children that other groups are not only worthy but have something to teach the majority. Also, school-based studies have shown that emotional involvement and vicarious experience with minority characters through

Essentials of Children's Literature 1993

works of multicultural literature reduce students' prejudices toward the minority. (For a summary of these studies, see *Social Education*, April/May, 1988.)

- Multicultural literature often addresses issues and problems peculiar to minority children from the perspective of a minority character in the story. Reading about such problems as racial or religious prejudice and how book characters deal with these problems may help some minority children to cope with the same problems themselves.

Evaluation and Selection of Multicultural Literature

With respect to multicultural literature, your first concern as a teacher, librarian, or parent should be that well-written books of this kind are available to the children under your care. This task is often not as simple as it may at first seem. Some cultural groups in the United States are not yet well represented in children's books. Also, a wide variety of the most current and best multicultural books are not readily available everywhere. Someone, perhaps you, has to take the time and the effort to learn about, read, evaluate, and then introduce the best of this literature into a school or community. The following criteria should be considered when evaluating multicultural books.

- Some evaluation criteria remain constant regardless of the type of literature. Multicultural literature should exhibit high literary and artistic quality, worthy themes, and appropriate reading levels for the intended audience.
- Racial and cultural stereotyping should be avoided; instead, multifaceted, well-rounded minority characters should be found in these stories. The nature of stereotyping is that it unfairly assigns a fixed image or fixed characteristics to everyone within a group, thereby denying everyone within the group the right to any individuality or choice. No one likes to be the victim of stereotyping.

Traditional racial, religious, and language minority stereotypes that have developed over the years in the United States make clear the damage and unwarranted denigration that can result from the practice. In evaluating children's books, you will want to be alert to any portrayal of African Americans as coarse-featured, musical, and poor; of Asian Americans as sly, overly diligent, and obsequious; of Hispanic Americans as lazy, holiday-minded, and impoverished; of Jewish Americans as greedy, aggressive, and penurious; and of Native Americans as savage, primitive, and warlike. Books perpetuating such stereotypes have no place in the classroom.

- Positive images of minority characters should be evident. Good multicultural books go beyond avoidance of stereotypes to provide characters and situations that project positive, believable images of minorities in family, school, work, and play.
- Cultural details must be accurate. Much of what distinguishes the literature of a particular minority group from that of other groups is found in the details, such as idioms and dialect used in dialogue, descriptions of clothing, hairstyles, and food, architecture of homes, and customs. Just as important, these details must be accurate when describing subgroups *within* a minority group. For example, customs of Native

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Americans vary greatly from tribe to tribe. Gross overgeneralization is not only inaccurate but is a form of stereotyping.

- In selecting multicultural books for a young readership, variety is a key concern. Not only should there be books about the minorities represented in a classroom but there should be books about the many other minorities living in this country. Likewise, there should be multicultural books of varying genres and multicultural characters in these books from a variety of backgrounds.

Variety also extends to authorship. Multicultural books written by both minority authors and majority authors should be readily available to children. In her landmark book, *Shadow and Substance,* Rudine Sims (1982) established a classification system for books about African Americans that can be applied to any minority literature and can be helpful in evaluation and selection of these books. Adapting her labels and definitions to include all multicultural literature, there are:

Social conscience books. These books about minorities are written to help both majority and minority readers know the condition of their fellow humans. Examples are *The Slave Dancer* by Paula Fox and *Iggie's House* by Judy Blume.

Melting pot books. These books are written for both minority and majority readers on the assumption that both need to be informed that nonwhite children are exactly like other American children, except for the color of their skins or their religious preference. Examples include *A Snowy Day* by Ezra Jack Keats and *Jennifer, Hecate, Macbeth, William McKinley, & Me, Elizabeth* by E. L. Konigsburg.

Culturally conscious books. These books are written primarily (though not exclusively) by minority authors for a specific minority group of readers in which an attempt is made to reveal the true, unique character of that minority culture. Examples are *Stevie* by John Steptoe and *Roll of Thunder, Hear My Cry* by Mildred Taylor.

Having examples of all three types of multicultural books in your classroom will assure that your students will be able to read from the perspective of both the minority author and the white author. Minority students in particular should have the experience of reading stories written about children like themselves from the perspective of someone within their minority group.

Several book selection aids focus on multicultural books. *Multicultural Children's and Young Adult Literature: A Selected Listing of Books 1980–90 by and about People of Color* is a carefully selected, regularly updated, annotated listing of multicultural books of all genres produced by the University of Wisconsin, Madison's Cooperative Children's Book Center. *The Black Experience in Children's Literature,* an annotated book list published about every five years by the New York Public Library, offers a comprehensive collection of African-American books in print at the time of publication. The nearly 500 entries in the latest edition (1989) are organized by United States, South and Central American, and Caribbean, African, and British titles. *Literature for*

Children about Asians and Asian Americans: Analysis and Annotated Bibliography, with Additional Reading for Adults (Jenkins & Austin, 1987) is arranged by nation and subdivided into genres. *Literature by and about the American Indian* (Stensland, 1979) is an annotated, retrospective bibliography of nearly 800 children's and young adult titles of all genres having to do with North American Indians. A more recent resource on books about Native Americans, *Books without Bias: Through Indian Eyes, Vol. 2* (Slapin & Seale, 1988), also contains articles, essays, and poems written by Native Americans. *Resource Reading List 1990: Annotated Bibliography of Resources by and about Native People* (Verrall & McDowell, 1990) focuses on Native Canadians. *Books in Spanish for Children and Young Adults* (Schon, 1989), a guide for choosing Spanish language books for Hispanic children, is organized by country of origin, including a large section on the United States. These books are of all genres, and some are bilingual. (For further information on these resources, see Appendix G.)

The professional review sources are valuable guides to selecting the most recent multicultural books. *Booklist, School Library Journal, The Bulletin of the Center for Children's Books* and *Horn Book Magazine* all regularly call attention to multicultural books, and sometimes gather helpful lists of these books by minority group, book genre, or intended audience. (For further information on Book Selection Aids, see Appendix G.)

Book awards for special content also can guide teachers and librarians toward high-quality multicultural books. The best known of these is the Coretta Scott King Award, founded in 1969 and, since 1979, sponsored by the American Library Association. This annual award is given to the African-American author and (since 1974) illustrator whose books published in the preceding year are judged to be the most outstanding inspirational and educational literature for children. (For a complete list of award winners, see Appendix A.)

In recent years small presses have given teachers and librarians yet another source of multicultural books. Several of these publishers have focused on multicultural literature, and so their catalogues seem a treasure trove for those looking for minority literature. Children's Press, Children's Book Press, and Carolrhoda Books deserve special notice for their multicultural publications.

Evaluating, selecting, and then bringing multicultural literature to your classroom, though essential, is not enough to assure that your students will actually read the books. Since children, without adult guidance, tend to choose books about children like themselves (Rudman, 1984), you must also purposefully expose majority children to multicultural books through reading aloud, booktalking, and selecting particular titles for small group reading.

Historical Overview of Multicultural Literature

Minority groups living in the United States were long ignored as subjects for children's books. On the few occasions that minorities did appear in children's books, they did so as crudely stereotyped characters, objects of ridicule, or shadowy secondary char-

acters. Helen Bannerman's *The Story of Little Black Sambo* (1900), Claire Bishop's *The Five Chinese Brothers* (1938), Sara Cone Bryant's *Epaminondas and His Auntie* (1907), and Hugh Lofting's *The Voyages of Dr. Dolittle* (1922) come under this category. Today, books such as these have either been rewritten to eliminate the racism or have disappeared from children's library shelves.

Although many of the Newbery Award winners and honor books of the 1920s and 1930s were set in foreign countries, almost none had to do with U.S. minorities. Laura Adams Armer's novel about Native Americans, *Waterless Mountain*, the Newbery winner in 1932, was the only exception.

The 1940s offered little improvement. Although Florence Crannell Means wrote sympathetic and informative novels such as *The Moved-Outers* (1945) about American ethnic minorities during the 1930s and 1940s, negative stereotypes, such as those of Native Americans as savages projected in Newbery winners *Daniel Boone* by James Daugherty (1939) and *The Matchlock Gun* by Walter D. Edmonds (1941) were more prevalent by far.

The first harbinger of change came in 1949 when an African-American author, Arne Bontemps, won a Newbery Honor Award for his *Story of the Negro* and became the first member of a minority to receive this honor. A more sympathetic attitude toward American minorities, at least in literature, emerged in the 1950s, as evidenced by the positive treatment of minority characters in such Newbery winners as *Amos Fortune, Free Man* by Elizabeth Yates (1950) and . . . *And Now Miguel* by Joseph Krumgold (1953).

The Civil Rights movement of the 1960s focused attention on the social inequities and racial injustices that prevailed in the United States. The spirit of the times resulted in two landmark publications. The first of these was *The Snowy Day* by Ezra Jack Keats (1962), the first Caldecott Award-winning book to have an African American as the protagonist. The great popularity of this book no doubt encouraged other authors, both minority and majority, to produce books with minority protagonists. The second publication was a powerful article by Nancy Larrick entitled "The All-White World of Children's Books." In this article, which appeared in the September 11, 1965, issue of *Saturday Review*, Larrick reported that in nearly all U.S. children's books the African American was either omitted entirely or scarcely mentioned (p. 63). American trade book publishers, the education system, and the public library system were called upon to fill this void.

For a time, the spirit of social consciousness born in the 1960s had good results. In 1966, the Council on Interracial Books for Children was founded and helped to promote young, African-American authors. In 1969, the Coretta Scott King Award was established to recognize distinguished writing in children's books by African-American authors. Also, a number of books with minority protagonists or minority themes were chosen as Newbery winners in the early seventies: *Sounder* by William H. Armstrong won in 1970; *Julie of the Wolves* by Jean Craighead George won in 1973; and *The Slave Dancer* by Paula Fox won in 1974. Judging from this record, the establishment had accepted minorities as protagonists in award-winning books; but it was not until 1975 that a minority author, Virginia Hamilton, author of *M. C. Higgins, the Great*, won a Newbery Award.

In quick succession, other minority authors were recognized for their outstanding literary and artistic efforts. In 1976, Leo Dillon (in collaboration with his wife, Diane Dillon) won a Caldecott Award for *Why Mosquitoes Buzz in People's Ears* (Aardema, 1975) and Sharon Bell Mathis and Laurence Yep received Newbery Honor Awards for *The Hundred Penny Box* and *Dragonwings*, respectively. The following year, 1977, Mildred D. Taylor, author of *Roll of Thunder, Hear My Cry*, became the second African American to win the Newbery Award. After 1975, the prevailing opinion among U.S. children's book publishers and professional reviewers seemed to be that members of a minority group were the ones most able to write authoritatively about the minority experience. White authors were no longer as likely to win major awards for writing about minorities as they were in the early 1970s.

The politically conservative 1980s were not conducive to a continued flowering of multicultural literature in the United States. Fewer books with minority characters or themes were published and fewer minority authors won awards than in the 1970s. Toward the end of the decade, however, the climate improved. Several small presses devoted exclusively to multicultural literature were founded. Currently there is a renewed interest in multicultural literature, and an increasing number of minority authors and illustrators is entering the field.

TABLE 10–1 Milestones in the Development of Multicultural Literature

Date	*Event*	*Significance*
1932	*Waterless Mountain* by Armer wins Newbery Medal	One of the few children's books about minorities in the first half of the twentieth century
1945	*The Moved-Outers* by Means wins Newbery Honor	A move away from stereotyped depiction of minorities begins
1949	*Story of the Negro* by Bontemps wins Newbery Honor	First minority author to win a Newbery Honor
1950	*Song of the Swallows* by Politi wins Caldecott Award	First picture book with an Hispanic-American protagonist to win the Caldecott Award
1962	*The Snowy Day* by Keats wins Caldecott Award	First picture book with an African-American protagonist to win the Caldecott Award
1965	"The All–White World of Children's Books" by Larrick published in *Saturday Review*	Called the nation's attention to the lack of multicultural literature
1969	Coretta Scott King Award founded	African-American literature and authors begin to be promoted and supported
1975	*M. C. Higgins, the Great* by Hamilton wins Newbery Award	First book by a minority author to win the Newbery Award
1976	*Why Mosquitoes Buzz In People's Ears* illustrated by Leo and Diane Dillon wins Caldecott Award	First picture book illustrated by an African American to win the Caldecott Award
1990	*Lon Po Po: A Red-Riding Hood Story from China* translated and illustrated by Ed Young wins Caldecott Award	First picture book illustrated by an Asian American to win the Caldecott Award

Appendix D

Books Containing Negative Images of Native Americans

Clifford's Halloween by Norman Bridwell--Clifford dresses up like an Indian for Halloween.

Elvira Everything by Frank Asch--All sorts of visitors come to the house and the Native American is shown wearing a feathered headdress and a papoose on his back.

Daniel Boone by James Daugherty--American Indians are illustrated as naked and ferocious beasts. The story depicts them as blood-thirsty savages.

The Happy Golden ABC by Joe Allen--When you get to the letter 'I' in the alphabet, it is illustrated by a picture of an Indian.

A House is a House for Me by Mary Ann Hoberman --This rhyming story explains that Eskimos live in igloos and U.S. Indians live in teepees or wigwams.

The Landing of the Pilgrims by James Daugherty--(Same description as Daniel Boone above.)

The Little Boy and the Birthdays by Helen Buckley--A little boy who believes no one will remember his birthday walks around all day in a headband with two feather in it. The reason for his wearing the headdress is never mentioned in the story.

The Matchlock Gun by Walter Edmonds--American Indians are described as blood-thirsty savages. The illustrations are negatively stereotypical.

Popcorn by Frank Asch--A bear dresses like an Indian for his Halloween party.

Pocahontas by Ingri & Edgar Parin d'Aulaire--Pocahontas is an "Indian Princess" who is reduced to the stereotypical roles of an Indian squaw.

Ten Little Rabbits by Virginia Grossman and Sylvia Long--Rabbits are in Native American clothing performing in traditional ceremonies and living the daily Native American life.

Three Fools and a Horse by Betty Baker--The three ridiculed, sloppy-looking fools are American Indians.

We're in Big Trouble, Blackboard Bear by Martha Alexander--Little boys go looking for a thief and plan to get their revenge with a bow & arrow and a tomahawk.

Appendix E

Native America Legends and Stories

A Legend From Crazy Horse Clan by Moses Nelson Big Crow

The Legend of the Bluebonnet retold by Tomie DePaola

Longhouse Winter adapted by Hettie Jones

The Story of Light by Susan Roth

The Wind Eagle and Other Abenake Stories retold by Joseph Bruchac

Criteria for Selecting Visitor to Discuss Native American Stories and Legends

** The visitor must be a Native American man, woman or child (However the person cannot be the same gender as the first visitor who was here for the art lesson The population as possible)

** The person must know some oral legends from his/her Native American history, that she/he could pass on to your students

** The visitor must be able to describe the place of value that stories, myths, and legends hold in his/her tribe (S)he must be able to explain why his/her tribe has been telling the stories for generations

Storytelling and the Sacred
On the Uses of Native American Stories

Joseph Bruchac

Storytelling is a serious business. It should not be undertaken thoughtlessly, for if stories should be retold during the growing season life must come to a halt as the friendly spirits of nature become enthralled by their magic spell and neglect their appointed function of providing sustenance for the coming winter. So then also that part of the spirit which remains and wanders aimlessly when people die might be enticed into the community when stories are told, making them long again for the fellowship of the living and perhaps stealing the spirit of some newborn to keep them company. People must prepare for stories, and youngsters be protected by a buckskin thong on the wrist to tie them to the world so they might not be "spirited" away by the dead. Just as many ceremonies must be postponed until the cold- time, so also stories should be reserved until then.

—William Guy Spittal, from his introduction to *Myths of the Iroquois* by E.A. Smith.[1]

Native American Stories and Non-Indian Tellers: Some Problems

There is a great deal of interest throughout storytelling circles in American Indian stories, and almost all storytellers seem to know and tell at least one such story. These tales are often among their favorites. They also find that their audiences ask for and respond to them with enthusiasm.

It is understandable that there should be this interest in Native American stories; after all, this country was founded on "Indian Land." (And on more than that, if we are to take the word of Mohawk storyteller and historian Tehanetorens. He concludes that the American people of today live more like the Indians their ancestors first encountered—in terms of dress, food, and material culture—than they do like their European ancestors. Even the form of our government seems to owe a greater debt to the Constitution of the Six Nations of the Iroquois than to any European document.)

The stories of the many Native Nations of what is now the United States speak to both the Indian and the non-Indian in ways unlike any other tales. Moreover, the many Native American tales already collected and in print constitute one of the richest bodies of myth and legend found anywhere in the world. There are currently to be found in books tens of thousands of Native American

tales from the more than 400 oral traditions of North America—tales filled with those memorable and exciting details which attract both storytellers and audiences. Iroquois stories, for example, abound in such wonderful creatures as stone giants, monster bears, flying heads, magical dwarves, vampire skeletons, and more than a dozen different trickster figures.

For many storytellers, American Indian tales are untapped and fertile ground. A storyteller first "finding" an American Indian story which speaks in that special voice to him or her must feel as Balboa (not Cortez) felt on that peak in Darien when he first saw the Pacific Ocean.

There are, however, a number of problems related to the current uses—and misuses—of American Indian stories by non-Indian storytellers. These problems stem in part from that very newness, that undiscovered quality, which makes the stories so attractive and exciting to a storyteller seeking new ground. In addition, not only are the stories new to the potential teller, so too are all of the real (rather than stereotyped) aspects of Native American culture, past or present.

Difficulties also arise due to the sources from which the majority of non-Indian storytellers appear to draw the stories they are telling. Although American Indian tales come from oral traditions, the storyteller usually encounters them first in a book rather than from the lips of an American Indian. Unfortunately, many of the written versions of Native American stories which are still alive in the oral tradition of a particular people are either incompletely or inaccurately recorded.

It is a sad truth that the average non-Indian American today knows less about the American Indian than the first European settlers on the continent—who survived because of the help and friendship of Native Americans. Even people who live within a few miles of large and active American Indian communities either know little about their Native American neighbors or express disbelief that they even exist. Again and again I have gone into a town and on asking if there were any local Indians been told there are none, only to meet numerous local Indian people shortly thereafter.

The myth of the "Vanishing Red Man" is more alive in the minds of most Americans than the vital, continent-wide, growing population of Native Americans which prompted Simon Ortiz, Acoma storyteller and poet, to say in one of his poems: "Indians are everywhere."

Along with the lack of knowledge about the existence of the present-day Native American goes an ignorance of the place and proper use of American Indian stories. No story—in any culture—exists in isolation from the life of its people. The problems of the rationale, effectiveness, and validity of transplanting stories from one culture to another do not just relate to American Indian tales. The best storytellers are usually aware of those problems and may even engage in heroic efforts to understand the origins and cultural contexts of the tales they use.

Yet many storytellers—including some of the best—know only that the American Indian stories they tell came from this or that book or were told by this or that other non-Indian teller. Ironically, they may know less of the origin of an American Indian tale—which grew from this soil—than they do of one from ancient Babylon or the Fiji Islands.

Almost universally, the non-Indian tellers using an American Indian tale have never heard a word spoken in the particular American Indian language from which that tale comes, have no knowledge of the intellectual or material culture of that particular Indian nation, and have never met a living American Indian from that tribal

Nation. In many cases, they don't even know where the story comes from—other than that it is "Indian." And they almost certainly do not know the strong relationship between storytelling and the sacred which exists throughout the many Native American Nations.

Before going further, let me make it clear that my aim is not to discourage non-Indians from telling American Indian stories. The stories of Native American people are, to a degree, now part of the heritage of all Americans. The lessons they teach—and I will speak more about the lesson-bearing qualities of Native American tales—are probably more needed today by all of us than they were hundreds of years ago by those who first told them.

These are powerful stories, powerful as medicine or tobacco. But, like medicine or the tobacco whose smoke is used to carry prayers up to Creator, stories must be used wisely and well or they may be harmful to both tellers and hearers alike. Every Native American storyteller I have spoken with about this—Vi Hilbert in Washington, Ed Edmo in Oregon, Kevin Locke in North Dakota, Simon Ortiz and Harold Littlebird in New Mexico, Keewaydinoquay in Michigan, Tehanetorens in New York, and many others—agrees that there is no reason why non-Indian storytellers who understand and respect should not tell American Indian tales.

But there is a great deal to understand, and respect implies responsibility. It is my hope that this article may lead non-Indian tellers to a better understanding of American Indian storytelling and suggest some directions they may then follow to develop the proper relationship with the stories they wish to tell.

Native American Uses of Stories

> Hey-ho-wey—I tell a story,
> A story from the Ancient Ones,
> Hey-ho-wey—I place asseyma
> For their spirits...
> Hey-ho-wey—I tell a story,
> Listen—and learn.
> Hey-ho-wey—Hey-ho-wey...
>
> —Keewaydinoquay, from her
> Origin Tale *Mukwah Miskomin,*
> *Gift of Bear* [2]

How are Native American stories used by Indian people? Native American stories have been used traditionally to teach the people those lessons they need to know to cooperate and survive. American Indian cultures, throughout the continent, place high premiums on both the independence of the individual and the importance of working for the good of all.

Coercion was seldom used to force an individual to conform and the lack of police, strict laws and jails was often remarked upon by European travelers who noticed that the American Indians they visited also seemed to have no crime. This lack of coercion was particularly evident in the child-rearing practices of Native American peoples. Universally, it was regarded as deeply wrong for any adult to strike a child. The European rule of "spare the rod and spoil the child" seemed perverse to the Native Americans, who believed that beating children would produce only negative results. Striking a child could serve only to break the child's spirit or stir resentment. Such a cowardly act was a terrible example. One who beat children could expect one day to be beaten by those children when they became stronger than their parents.

Instead, when children did wrong, the first thing to be done was to use the power

of storytelling to show the right way. If children were disobedient, rude to an Elder, or doing things which might be dangerous to themselves, then they would be told one or more lesson stories designed to show what happens to those who misbehave.

The power of the stories—which are told to this day—was usually enough. If stories and other measures—such as throwing water on them—did not work, then various shunning practices, such as pretending they did not exist or (in the case of the Abenaki) blackening their faces and sending them out of the lodge to be ignored by all in the community, were used. As soon as the children indicated willingness to behave properly, the shunning ended.

(In the case of adults who consistently acted against the welfare of their people, the most drastic—though seldom used—measure was banishment from the lands of that tribal Nation. Adults, too, were told stories to help them see the right paths to follow.)

Because such lesson stories were of great importance to the welfare of the individual and the Nation, they had to be charged with great power. A good story, one which is entertaining, creatively effective, is more likely to affect its hearer. The role of the story as a social guide makes it all the more important that the story be memorable. Because of this, it is important that non-Indian tellers understand clearly the message which a particular story is meant to convey. If you are unaware of the way in which the story is used, then *you* may be more likely to misunderstand or misuse it. Stories are like food. We eat food because we like it, but we also eat food because it keeps us alive.

I think it is no exaggeration to say that all American Indian stories, when used in the right context, can serve as lesson stories and as important tools of communication. That is still true to this day among Native American people. In fact, even jokes may be used in that fashion in Native American communities.

If an American Indian tells you a joke, listen closely to it. Invariably that joke will apply to something which you have done or said. The joke may be intended as a lesson for you or even as a reprimand if you have overstepped your bounds in some way. But because Native American people still believe in non-interference in the actions of others—except in indirect ways—a joke may be the chosen way to point something out.

It is important to remember, too, that Native American culture is holistic. By this I mean that there is no separation between church and state, none of the convenient pigeon-holing we find in western culture which makes it easy to separate the "sacred" from the "everyday." In the American Indian universe, everything is sacred.

A book I strongly recommend to anyone interested in the role of stories in contemporary Native American life is *Wolf That I Am* by Fred McTaggert. It chronicles the efforts of McTaggert, then a graduate student at the University of Iowa, to collect and write about the stories of the Mesquakie People, whose settlement was not far from Iowa City.

Although he thought he would be collecting quaint folktales from the remnants of a dying culture, he soon found himself confronted by people who believed strongly in themselves, their language, and their religious rituals. Far from dying, the Mesquakie way was very much alive. Far from being ready to share their stories with the tape-recorder-bearing graduate student, the Mesquakie people were protective of their traditions.

At the advice of a Mesquakie friend, also a student at the University, McTaggert once trudged through a snowstorm to reach the house of a man who was said to know many stories. But when McTaggert knocked

on the door and Tom Youngman stepped out, closing the door behind him, this is what happened:

> "I was told you might be able to help me out with some information about stories."
>
> The man's deep brown eyes looked into mine for several minutes. I sensed in his eyes a power and a calmness that I was not at all familiar with. He was wearing only a flannel shirt, but he did not even shiver in the cold, piercing wind. As he stood in front of the closed door, looking deeply into my eyes, he somehow put me at ease, and I felt neither the fear nor the guilt that I usually felt when first meeting people on the Mesquakie settlement. His silence was an adequate communication and when he finally spoke, I knew what he was about to say.
>
> "I can't tell you stories," he said softly. I had no trouble hearing him over the whistling wind. "I use my stories to pray. To me, they are sacred."
>
> I thanked him, and he opened the door again and retreated into his small lodge...[3]

Later, McTaggert realized that he had been tricked by his Mesquakie student friend. At first he was angry and confused, then he realized that by being tricked—as in the Mesquakie story of Raccoon and Wolf which he read in an old collection (*Fox Texts* by William Jones)—he had learned a lesson.

There are also stories, and this varies from one Native American Nation to the next, which are part of healing rituals. The most obvious example may be the Navajo stories which are part of the various healing way ceremonies. Figures from those stories are made in colored sand on the earth, and the person to be cured is placed on top of that sand painting—made a part of the story—in a ritual which may go on for days.

In other Native American Nations some stories are only to be told to certain initiated people and even then only at certain times. What responsibility does the storyteller have when discovering one of these stories and wishing to tell it outside of the original context? I am not sure that I know the right answer, but I do know that taking sacred things lightly is not a good idea and that caution is more advisable than foolhardiness. There are stories told about characters, Coyote, for example, who take the sacred too lightly and do things the wrong way. Within the stories, they always pay for their mistakes.

It appears to be a continent-wide tradition that all Native American legends are only to be told at certain times and in certain ways. Keewaydinoquay, an Anishinabe medicine woman and storyteller, has a song which begins each storytelling. She always offers *asseyma*, or tobacco, for the ancestors during its singing. Those who have studied with Keeywaydinoquay do the same.

In most parts of North America, stories are to be told only during the winter seasons. In some cases a story may be told only at night. Further, to mention the names of certain characters in stories—Coyote, for example—outside of the stories is an invitation to bad luck. Coyote, say some of the California Indian people, might hear you mention his name and then come to visit you and do mischief.

One can, I suppose, find logical reasons for these prohibitions. To engage in storytelling during the growing season when one should be working in the fields or gathering food might be seen as counter-productive. People have greater need for the stories in the winter when food may be scarce and nights are long and cold; then a good story helps keep up one's spirits. But the prohibitions against storytelling out of context are, I have been told, not enforced by human beings. Instead, the powers of nature step in.

Tell stories in the summertime, the Iroquois say, and a bee will fly into your lodge and sting you. That bee is actually one of the Little People, the *Jo-ge-oh*, taking the shape of a bee to warn you that you are doing wrong. The Abenaki people say that if you tell stories during the growing season snakes will come into your house.

For whatever reasons, I only tell certain stories in the months between first and last frost. A non-Indian friend of mine who wanted to tell Indian tales, however, neither knew nor cared about such prohibitions. He looked up some stories from a 19th century text and began to memorize them. Finally, he had learned them well enough to tell them in public. But the first time he told one of those stories, he became ill. I advised him to learn more about the tales. Instead, he told another one in public and had a serious accident immediately thereafter. Once again, I suggested he might look into the history of these stories and learn more about the Native people who tell them. His response, however, was that he now had to find out if this was just a coincidence.

Quite deliberately, he told another of the tales in public. This time he became so ill that he almost died. He concluded that he *did* need to know more about the stories, made a trip to Oklahoma to visit with some old people from that Native American Nation, and discovered the stories he'd been telling were night-time stories, only to be told at a certain time of the year and never (as he had done) in the light of day.

Native American Stories and Non-Indian Tellers: Some Possible Directions

What I want to share here is not a set of hard and fast rules, but some possible directions for a non-Indian storyteller to follow when wishing to use Native American tales. They come from my own approach to the stories that I tell, ones which come from the traditions of my own Abenaki ancestors and the other Native American people from whom I have learned:

1. Instead of learning Native American tales solely from books, learn them from the life of the people. Visit with living American Indian people, try to find out more about their ways of life and their languages. When using written texts, fully research the versions of the story if more than one version exists. A knowledge of the language and people from which the story comes should help you develop a version truer to the original.

2. When visiting with Native American people, remember that listening and patience are cardinal virtues. The old stereotype of the stoic Indian comes in part from the fact that all too often non-Indians monopolize the conversation. It is common practice in western culture to interrupt others when engaged in conversation. Such interruptions effectively terminate conversation with Indian people. When asking questions, avoid leading questions or ones with a simple "yes" or "no" answer. Native people place great value on politeness and will often say "yes" just to avoid disagreeing with you.

3. Know what type of story you are learning. Find out if there were certain times when it was to be told and be aware of the way the story's construction fits into the culture and worldview of that particular Native Nation. If you are not certain of a story's use or origin, *don't tell it*. Further, if you wish to use a story which you have heard from a Native American teller, always get that person's explicit permission to tell it.

4. When telling a Native American story, try to avoid subtly racist language or language that stereotypes. Many non-

I expected my skin and my blood to ripen

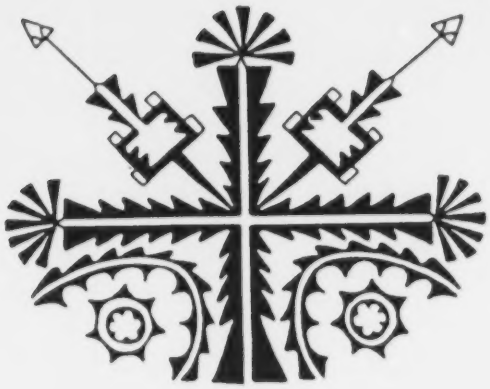
When the blizzard subsided four days later (after the Wounded Knee Massacre), a burial party was sent to Wounded Knee. A long trench was dug. Many of the bodies were stripped by whites who went out in order to get the Ghost Shirts and other accoutrements the Indians wore...the frozen bodies were thrown into the trench stiff and naked...only a handful of items remain in private hands...exposure to snow has stiffened the leggings and moccasins, and all the objects show the effects of age and long use...(Items are pictured for sale that were gathered at the site of the massacre:) Moccasins at $140, hide scraper at $350, buckskin shirt at $1200, woman's leggings at $275, bone breastplate, at $1000.

—Kenneth Canfield, 1977 Plains Indian Art Auction Catalog

I expected my skin
and my blood to ripen
not be ripped from my bones;
like fallen fruit
I am peeled, tasted, discarded.
My seeds open
and have no future.
Now there has been no past.
My own body gave up the beads,
my own hands gave the babies away
to be strung on bayonets,
to be counted one by one
like rosary-stones and then
tossed to the side of life
as if the pain of their birthing
had never been.
My feet were frozen to the leather,
pried apart, left behind—bits of flesh
on the moccasins, bits of paper deerhide
on the bones. My back was stripped of its cover,
its quilling intact; it was torn,
was taken away. My leggings were taken
like in a rape and shriveled
to the size of stick figures
like they had never felt the push

of my strong woman's body
walking in the hills.
It was my own baby
whose cradleboard I held—
would've put her in my mouth like a snake
if I could, would've turned her
into a bush or rock if there'd been magic enough
to work such changes. Not enough magic
to stop the bullets, not enough magic
to stop the scientists, not enough magic
to stop the money. Now our ghosts dance
a new dance, pushing from their hearts
a new song.

— Wendy Rose



Ceremony

By Leslie Marmon Silko

I will tell you something about stories,
[he said]
They aren't just entertainment.
Don't be fooled.
They are all we have, you see,
all we have to fight off
illness and death.

You don't have anything
if you don't have the stories.

Their evil is might
but it can't stand up to our stories.
So they try to destroy the stories
let the stories be confused or forgotten.
They would like that
They would be happy
Because we would be defenseless then.

He rubbed his belly.
I keep them here
[he said]
Here, put your hand on it
See, it is moving.
There is life here
for the people.

And in the belly of this story
the rituals and the ceremony
are still growing.

— From Ceremony

iii.

a story about an ugly man

i will tell you a story about an ugly man. this man was so ugly that all the handsome braves and beautiful squaws poked fun at him every day. he became so ashamed of himself that he could not go to the stream any more for fear of seeing his terrible face in the water. now this man had a knife. he took stones and sharpened his knife until it would cut the very air without a whisper of wind. then he went to the stream and leaned over a still pond where he could see his face very clearly. and he cut the corners of his mouth into a smile. and he cut out his eyes. he stayed in the forest until he had healed. then he crawled back up the path to the camp. when he came to the camp all the people shrieked in horror at what he had done and cried in great grief for they believed that they had been responsible. but the blind man only smiled and smiled. then seeing his courage and good humor all the handsome braves and beautiful maidens also smiled. and from that day forth the blind man was treated with great patience and goodness. he was fed the best food and carried to each new camp. and in the nights when there was dancing and singing he was brought and placed beside the circle so that he might hear. and the blind man was very happy. for this was just what he had wished from life. and the handsome people were very happy. for they had both sins and their atonement in caring for the blind man.

Appendix F

Criteria for Selecting a Native American Reservation to Visit

** The reservation must be located within a one hour's drive of your school

** The people who live on the reservation must be willing and able to accommodate a visit by a class of your size and to take them on a short tour.

** A Native American (or several) living on the reservation must be available to answer questions for your students pertaining to American Indians and to life on that particular reservation

Name _____

Reservation Worksheet

You may answer these questions at the reservation or wait until you return to class. Some of these questions may be answered by observation only. Others require that you ask a source at the reservation for the answer. Please respond to each question in three or four sentences.

1. What does the reservation look like? How exactly is it set up?

2. What are the Native Americans doing for work? What are they doing in their leisure time?

3. How many people live on this reservation? (What is the reservation's population?)

4. What do the American Indians' homes look like? Do they look the way you expected them to look?

5. How many people did you see wearing headdress with feathers?

6. What were the Native American people wearing? What did their clothes look like?

7. Can non-Native American children go to school on this reservation?

8. In what year was this reservation established?

Name _____

9. Why do you suppose that 1/4 of the United States' Native American population chooses to live on reservations such as this one?

10. What surprised you about the reservation and why did it surprise you?

Appendix G

Name _____

Final Assignment

Write a letter to the author(s) or illustrator(s) of any book that portrays negative images of Native Americans. Please use the following criteria for this assignment:

1. Select a book that has been published within the last six or seven years. Any book that is older than that is likely to have already been revised.

2. You may select a book that has been discussed in class or you may select one of your own. Please see me if you choose your own book.

3. Your letter must be at least one page in length.

4. Educate your audience as to what is wrong with their book from a human relations point of view. Give specific examples of stereotypes and racism of Native Americans in the book, citing page numbers whenever possible.

5. Explain how that book has contributed to the oppression of Native American people.

6. Finish your letter by suggesting a way in which the author or illustrator could make a change for the better. Do you want them to revise that particular book and publish a more culturally sensitive edition? Do you want them to just be more aware of Native American issues when writing or illustrating future books?

7. Include your return address in the letter so that your audience may respond.

Extra Resources

A Thanksgiving Message We Could Do Without

Indians...	We...
lived in houses of grass and bark	live in houses of brick and wood
cooked on a fire	use a stove
slept in deerskin	sleep in beds
dried out meat	keep meat in refrigerators
picked and killed their own food	buy our food from a grocery
made fires with sticks	use matches
used bow and arrows	use guns and sometimes bow and arrows

FOOD

Indians Ate	We Eat
Indian corn	pork
cranberries	beef
corn meal mush	sweet corn
deer	oatmeal
rabbit	turkey
turkey	chicken
beans	apples
blackberries	pineapples
strawberries	milk
water	orange juice
	beer

CLOTHES

Indians Wore	We Wear
headbands and feathers	hats
deerskin shirts	cloth shirts with collars
deerskin blankets and furs	coats and sweaters
leggins	pants
deerskin dresses and skirts	cloth skirts and dresses
moccasins	shoes, sneakers, boots, socks

The above was copied from a chart hanging in an elementary school corridor in Amherst, Mass. It is an example of the type of information presented to children across the country at Thanksgiving time. Note the objectionable elements in this material: The distinction between "Indians" and "we"; the implication that "Indians" are an extinct people (frequent use of the past tense when discussing "Indians" supports the "Vanished Indian" myth, denying both the present existence of Native Americans and the continuity of their culture); the over-simplification of Native cultures and the generalization of certain characteristics to apply to all "Indians"; the ethnocentric Western focus on material objects and artifacts rather than on the important values of Native cultures, such as their concept of harmony between material and non-material aspects of life and their respect for the relationship between all aspects of Mother Earth.

A LIST OF SOME OF THE INDIAN TRIBES OF NORTH AMERICA

Eastern Woodlands

Algonkin
Algonquian
Catabaw
Cayuga
Cherokee
Chickasaw
Choctaw
Creek
Delaware
Huron
Iroquois
Menominee
Mohawk
Narraganset
Ojibwa (Chippewa)
Onondaga
Passamaquoddy
Penobscott
Pequot
Poosepatuck
Sauk & Fox
Seminole
Seneca
Shawnee
Shinnecock
Tuscarora
Wampanoag
Winnebago

Central Region

Arapaho
Assiniboin
Bannock
Blackfoot
Cheyenne
Comanche
Crow
Dakota (Sioux)
Flathead
Mandan
Kiowa
Kickapoo
Nez Perce
Omaha
Palute
Pawnee
Shoshone
Ute

Southwest

Acoma
Apache
Hopi
Isleta
Maricopa
Navajo
Ourays
Papago
Pima
Taos
Santa Clara
San Ildefonso
Santo Domingo
Unitahs
Zuni

Northwest

Chinook
Haida
Lummi
Swinomish
Tlingit

Subarctic

Cree
Inuit

Arctic

Aleut
Eskimo

Mexico

Aztec
Maya
Olmec
Toltec
Zapotec

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Indian Tribes of North America

VISUAL A

NATIVE AMERICANS / NEWSWEEK SOCIAL STUDIES PROGRAM

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uggested Classroom Activities

Diagnostic Activity to assess your students' :nt image of Native American people

your students to "Draw an Indian and the house the Indian lives in." (Should any of the students ask if you mean today or in the past—an excellent question—suggest that they draw whatever comes to mind first.)

the class to name those aspects of their drawings that identify the person as an "Indian." **Write their responses on the board.** (Chances are they'll also mention things not included in their drawings. In any case encourage them—after their initial responses—to think of additional things that they identify with "Indians.") Many—if not most—of the responses will be stereotypic and will reflect aspects of the white-created "Indian" caricature. Some students may disagree with the typical responses, and you can open discussion around such disagreement. The responses and discussion can help you determine which of the following activities will be helpful.

ities for Unlearning "Indian" Stereotypes

the students if they have ever met an "Indian" person in real life. (Some may have, and may talk about hat person, or those persons, they met.) Ask those children who never met an "Indian" **how** they knew the way to draw a picture of an Indian person. Where have they seen "Indians" if they haven't met ny? (Responses such as TV, movies and books can be expected.) Talk about the fact that most movies nd TV programs showing "Indians" usually have hite actors pretending to be "Indians." How does someone pretend to be an "Indian"? What does that person wear?

luce the word, "stereotype." You might explain it as a mistaken idea about how a whole group of people ehave, or think, or dress. Discuss why all stereoypes are wrong and dehumanizing, since different people in any group behave, think and look different from one another. Give, as one possible example, "A erson knows two bullies who have blue eyes and rown hair. If that person decides that **anyone** with blue eyes and brown hair is a bully, then that person as created an untrue stereotype."

ain that while some Indian people do wear feathers or special occasions, like ceremonies, most do not ually wear them. But a lot of people think that **all** dian people wear feathers **all** the time. That's a tereotype.

- **Ask the children to identify** some repeated stereotypes, using some of the illustrations discussed in the article on page 5 : feathers, tipis, dancing, fierceness, etc. Explain that these stereotypes were used by the artists who drew the illustrations in order to identify the figures as "Indians." Then look at some contemporary photographs of Native peoples such as those found in **Native Americans: 500 Years After** by Michael Dorris. How many are wearing feathers? If they do wear feathers, what are they doing? How many are carrying tomahawks? How many are living in tipis? This exercise can help to break down the image of Native Americans as people of the past, as well as the image that "Indian" people of today wear feathers and buckskins and live in tipis.

- **Ask the class what a European person is?** What is a Dutch person? An Italian? A French person? How are they different? Yet note that with all these differences, Dutch, Italian and French people are still Europeans—living on the European continent. Do **all** European people wear wooden shoes or do only the people of one European nation? Do **all** Europeans live in windmills? Note that just because the Dutch are Europeans, it doesn't mean that all Europeans do what the Dutch people do.

  Ask if all Dutch people of today wear wooden shoes and live in windmills? Note that while a few still live in windmills and some wear wooden shoes, most live in other types of buildings and wear contemporary clothing. But even though their dress and housing are similar to that of other Europeans, they are still Dutch, still speak Dutch, still have cultural differences from other Europeans.

- **Make the comparison with Native Americans.** "Native American" or "American Indian" are terms like "European," that are used to identify many **different groups** of people living on this continent. Just as there are distinct nations and cultures among Europeans, there are also distinct nations and cultures among Native Americans (Navajo, Sioux, Mohawk, Cherokee, etc.). **All** Native American peoples didn't live in tipis and wear headdresses. Tipis and headdress (of the type usually seen in children's books) were found only among Native groups in the Plains area. Other nations in other areas of this continent had other forms of housing and different forms of dress. Pictures of various forms of housing are relatively easy to locate and you can show the students tipis, longhouses, wigwams, hogans, etc., discussing the various cultures which use them and the environment they were designed for. Finally, the point should be made that just as most Dutch people

no longer live and dress as they once did—yet are still Dutch—so Native people no longer live and dress as they did in the past, but their diversity remains and their cultures continue.

•**Ask students to look for examples** of similar stereotyped images on TV, on food packages, in comic books, on greeting cards or in games and toys. Encourage students to bring such examples to class or to report what they have seen and to explain why they are stereotypes.

Holidays

Most schools celebrate Columbus Day, Washington's Birthday and Thanksgiving and most children can give a number of reasons for celebrating those holidays. But many, if not most, Native people do not consider them cause for celebration. To understand a Native American perspective on these holidays, children need some new information and some new viewpoints.

Thanksgiving Day: Student Information

Most children know that Native Americans helped the Pilgrims and were invited to the first Thanksgiving feast. But most children do not know the following facts which explain why many Native Americans today call Thanksgiving a "Day of Mourning."

Before the Pilgrims arrived Plymouth had been the site of a Pawtuxet village which was wiped out by a plague—introduced by English explorers—five years before the Pilgrims landed. The nearest other people were the Wampanoag, whose lands stretched from present day Narragansett Bay to Cape Cod. Like most other peoples in the area, the Wampanoag were farmers and hunters. These Native peoples had met Europeans *before* the Pilgrims arrived.

One such European was Captain Thomas Hunt, who started trading with the Native people in 1614. He captured 20 Pawtuxets and seven Nausets, selling them as slaves in Spain. Many other European expeditions also lured Native people onto ships and then imprisoned and enslaved them.

These expeditions carried smallpox, typhus, measles and other European diseases to this continent. Native people had no immunity and some groups were totally wiped out while others were severely decimated. An estimated 72,000 to 90,000 people lived in southern New England before contact with Europeans. One hundred years later, their numbers were reduced by 90 pe[illegible] was Captain Hunt's expedition that brought the [illegible] which destroyed the Pawtuxet.

After the Pilgrims arrived they spent four days exploring Cape Cod. They found that Native people buried their dead with stores of corn and beans. The Pilgrims dug up many graves, taking the food. To the Native people who had observed these actions, it was a serious desecration and insult to their dead. The angry Wampanoags attacked with a small group, but were frightened off with gunfire.

When the Pilgrims had settled in and were working in the fields, they saw a group of Native people approaching. Running away to get their guns, the Pilgrims left their tools behind and the Native people took them. Not long after, in February of 1621, Samoset, a leader of the Wabnaki peoples, walked into the village saying, "Welcome," in English. Samoset was from Maine, where he had met English fishing boats and—according to some accounts—was taken prisoner to England, finally managing to return to the Plymouth area, six months before the Pilgrims arrived. Samoset told the Pilgrims about all the Native nations in the area and about the Wampanoag people and their sachem (leader), Massasoit. He also told of the experience of the Pawtuxet and Nauset people with white men. Samoset spoke about a friend of his called Tisquantum (Squanto), who also spoke English. Samoset left, promising the Pilgrims he would arrange for a return of their tools.

Samoset returned with 60 Native people including Massasoit and Tisquantum. Edward Winslow, a Pilgrim, went to present them with gifts and to make a speech saying that King James wished to make an alliance with Massasoit. (This was not true.) Massasoit signed a treaty which was heavily slanted in favor of the Pilgrims. The treaty said that no Native person would harm a white settler or—should they do so—they would be surrendered to whites for punishment; Wampanoags visiting the white settlements were to go unarmed; the Wampanoags and the whites agreed to help one another in case of attack; and Massasoit agreed to notify all the neighboring nations about the treaty.

The key figure in the treaty talks and in later encounters was Tisquantum. He was a Pawtuxet who had been kidnapped and taken to England in 1605. He managed to return to New England, only to be captured by Captain Hunt and sold into slavery in Spain. He escaped to England and—returning to this continent—met Samoset upon a ship. Tisquantum found that all of his people had died of the plague, so he stayed with the Wampanoags—some of whom had survived the disease.

Tisquantum remained with the Pilgrims for the rest of his life, and was in large part responsible for their survival. The Pilgrims were mainly artisans, and Tisquantum taught them when and how to plant and fertilize corn and other

ops. He taught them where the best fish were and how to atch them in traps, and many other survival skills. Governor Bradford called Tisquantum, "a special instrument sent of God." (While white-written history books of oday still speak well of Tisquantum—calling him squanto—many Native people of today do not consider him a hero, since his actions in no way benefitted Native American people.)

All the Native nations along the eastern seaboard practiced (and some still practice) some type of harvest east and ceremony. The Wampanoag feast—called Nikkomosachmiawene, or Grand Sachem's Council Feast—is marked by traditional food and games, telling of stories and legends, sacred ceremonies and councils on the affairs of the nation. It was because of this feast in 1621 that the Wampanoags had amassed the food to help the Pilgrims, creating a new tradition known today as "Thanksgiving Day." This first Thanksgiving ceremony asted three days. Massasoit came with 90 men and brought five deer as well as other food: turkey, geese, duck, clams, oysters, fish, fruits, corn, molasses, salads, naple sugar, wine. The Pilgrims, who had initially numbered 103, now numbered 55. Only five were women, and on them fell the difficult task of cooking for all these people.

Massasoit, who had done so much to help the Pilgrims, had a son named Metacomet. As time went on and more Europeans arrived and took more land, Metacomet and other Native people began to see the need to defend their nations. At the age of 24, Metacomet called "King Philip" by the English) became the leader of he Wampanoags. He worked hard trying to form an alliance of Native nations to work together to defend their lands and way of life. In 1675 fighting broke out, and for a ime it looked like the Native nations would defeat the Europeans. But after a year of fighting, Metacomet was killed and food was running short. Hundreds of Native people surrendered—including Metacomet's wife and children—only to be executed or sold into slavery. Massacres of Native villages by white men, bounties paid for Native peoples' scalps, wars, broken promises and broken treaties resulted in almost total destruction of the Wampanoag and other New England nations.

Thanksgiving Day: Suggested Activities

- **Present as much of the preceding information as you consider useful. Students might discuss what they think Tisquantum would have done if he had known what would happen in later years when more and more white people arrived. In a similar vein, they might discuss what caused such different reactions as Massasoit's, in 1621, and his son, Metacomet's, in 1675. Why might many Native Americans today think that Metacomet is a hero and that Massasoit and Tisquantum are not heroes? Could Native peoples and white people have lived together peacefully?**

- **Tell your students that each year, at Plymouth Rock, there is a Thanksgiving Ceremony given by the townspeople, and there are many speeches for the crowds who come. In 1970, the Massachusetts Department of Commerce asked the Wampanoags to select a speaker to mark the 350th Pilgrim anniversary. Frank James, who is a Wampanoag, a descendant of the nation who met the Pilgrims, was chosen to deliver the speech. But first he had to show a copy of his speech to the white people in charge of the ceremony. When they saw what he had written, they would not allow him to read it. This is the speech Mr. James wanted to make.**

- **Read the following speech to your class, prior to a discussion.**

350 YEARS OF PILGRIMS' PROGRESS

It is with mixed emotions that I stand here to share my thoughts. This is a time of celebrating for you—celebrating an anniversary of a beginning for the white man in America. A time of looking back—of reflection. It is with heavy heart that I look back upon what happened to my People.

Even before the Pilgrims landed, it was common practice for explorers to capture Indians, take them to Europe and sell them as slaves for 20 shillings apiece. The Pilgrims had hardly explored the shores of Cape Cod four days before they had robbed the graves of my ancestors, and stolen their corn, wheat, and beans. . . .

Massasoit, the great Sachem of the Wampanoag, knew these facts; yet he and his People welcomed and befriended the settlers of the Plymouth Plantation. Perhaps he did this because his tribe had been depleted by an epidemic, or his knowledge of the harsh oncoming winter was the reason for his peaceful acceptance of these acts. This action by Massasoit was probably our greatest mistake. We, the Wampanoags, welcomed you, the white man with open arms, little knowing that it was the beginning of the end; that before 50 years were to pass, the Wampanoags would no longer be a Tribe.

What happened in those short 50 years? What has happened in the last 300 years? History gives us facts and there were atrocities; there were broken promises—and most of these centered around land ownership. Among ourselves we understood that there were boundaries—but never before had we had to deal with fences and stone walls, with the white man's need to prove his worth by the amount of land that he owned. Only ten years later, when the Puritans came, they treated the Wampanoag with even less kindness in converting the souls of the so-called savages. Although Puritans were also harsh to some members of their own society, the Indian was pressed between stone slabs and hanged as quickly as any other "witch."

And so down through the years there is record after record of Indian lands taken, and in token, reservations set up for him upon which to live. The Indian, having been stripped of his power, could but only stand by and watch—while the white man took his lands and used them for his personal gain. This the Indian couldn't stand, for to him, land was survival, to farm, to hunt, to be enjoyed. It wasn't to be abused. . . .

Has the Wampanoag really disappeared? We know there was an epidemic that took many Indian lives—some Wampanoags moved West and joined the Cherokee and Cheyenne. They were forced to move. Some even went north to Canada! Many Wampanoag put aside their Indian heritage and accepted the white man's way for their own survival. There are some Wampanoag who do not wish it known they are Indian for social or economic reasons. . . .

History wants us to believe that the Indian was a savage, illiterate, uncivilized animal. A history that was written by an organized disciplined people, to expose us as an unorganized and undisciplined entity. Two distinctly different cultures met. One thought they must control life—the other believed life was to be enjoyed, because nature decreed it. Let us remember, the Indian is and was just as human as the white man. The Indian feels pain, gets hurt and becomes defensive, has dreams, bears tragedy and failure, suffers from loneliness, needs to cry as well as laugh. . . .

Although time has drained our culture, and our language is almost extinct, we the Wampanoags, still walk the lands of Massachusetts. We may be fragmented, we may be confused. Many years have passed since we have been a People together. Our lands were invaded. We fought as hard to keep our land as you the white did to take our land away from us. We were conquered, we became the American Prisoners of War in many cases, and wards of the United States Government, until only recently. The necessity of making a living in this materialistic society caused us to be silent. Today, I and many of my people are choosing to face the truth. We ARE Indians! . . .

What has happened cannot be changed but today we work towards a more humane America, a more Indian America where men and nature once again are important. . . .

You the white man are celebrating an anniversary. We the Wampanoags will help you celebrate in the concept of a beginning. It was the beginning of a new life for the Pilgrims. Now 350 years later it is a beginning of a new determination for the original American. . . .

We still have the spirit, we still have t culture, we still have the will and the determi to remain as Indians. We are determined that th only a beginning of the American Indian to reg the position in this country that is rightfully ours.

•**Discuss the speech**, raising some of the followi questions. Why did Wampanoags fight the Europe settlers? What did Mr. James mean when he s Native people were like "Prisoners of War"? Sho he have been allowed to make his speech? W What does the word, "Mourning," mean? Why many Wampanoags and other Native people Thanksgiving a "Day of Mourning"?

Further discussion may center around the fact t Native peoples believe that land, like air, is everyone and no one person should own it themselves. Ask students what they think of notion. What did Europeans believe land was f

•**Tell the students** that the Massachusetts' officials Mr. James that, "The Indians were mistreated, now is a time to celebrate brotherhood." Reread last paragraph of Mr. James' speech to the class ask them how he disagrees with the offi viewpoint. Ask the class if they know of any o things for which Native American people in diff parts of the country are struggling today (*Akwes Notes* can be a very helpful resource here).

Note: Much of the material in this Thanksgiving secti based on *A Thanksgiving Curriculum: Offering a N American Viewpoint*. That curriculum was prepare People Against Racism in Education (PARE), a York organization of parents, teachers, school wo and students working to combat racism. Their addr Box 972, Cathedral Station, New York, N.Y. 1002

Columbus Day: Student Information

Most children know that Columbus was lost wl found his "New World," for he expected to land in His ships landed in what is now called the Ba Islands, and the first people he met were the Ara Their society was based on village communes where property was jointly held. They had a deve agricultural system, and they spun and wove. Bein friendly, they were ready to share what they had w newcomers. But Columbus had other ideas ar October 12, 1492, he wrote, "It appears to me th people are ingenious and would be good servant October 14 he wrote, "With 50 men we could subjec all and make them do whatever we want." And, tha day, he also wrote that the land had great riches many "slaves as one could wish for." Columbu

ved many Natives, despite the fact that he had written the King and Queen of Spain:

> They are a loving people without covetousness. So tractable, so peaceable are these people, that I swear to your Majesties there is not in the world a better nation. They love their neighbor as themselves, and their discourse is ever sweet and gentle, and accompanied with a smile; and though it is true that they are naked, yet their manners are decorous and praiseworthy.

Columbus, sure that he was in India, called the people "Indians." And over the years, Europeans who followed him did the same, even though they knew that the land was a vast continent, occupied by hundreds of different cultures, each of which had its own language and name. But most of the Europeans were not interested in learning about the different nations and cultures and just kept calling all the different kinds of people "Indians," as if they were all alike.

The first Europeans had been sent by their rulers to find new ways to make money. And so Columbus, and the people who came after him, set out to find riches like gold, spices or slaves. In the process they killed and enslaved many Native people. Columbus made other voyages, searching for gold he never found. And he left the islands cruelly destroyed, sometimes killing all the people, like the Arawaks, who had greeted him on his arrival.

Europeans believed that they had "discovered" the land and it was theirs. They called it the "New World." To the Native people, it was an "Old World."

So most Native Americans today don't celebrate Columbus Day. The arrival of Columbus was the beginning of an invasion by Europeans, who took the land of the Native nations, bringing them war, disease and death.

Note: *Columbus: His Enterprise* by Hans Koning (Monthly Review Press, 1976) is a valuable source for a non-traditional view.

You might read the students sections from Koning's book and discuss why Native people don't find much about Columbus to celebrate, and whether non-Indian people should celebrate **everything** he did and **everything** he stood for.

Columbus Day: Suggested Activities

***After presenting the students with the preceding information, have a few students volunteer to role-play** the Arawaks and a few to role-play the Europeans. Brief the role-playing students, making sure each side understands the difference in viewpoints which they will be acting out.
Afterwards, the class should discuss the issues, and decide whether the behavior of the Europeans was fair, kind or just, and how they would feel if someone came to their country to make them slaves and to take away riches.

***Tell students about Adam Norwall,** a professor from California, who is Ojibway. In 1973 he put on some traditional Native clothing, flew in a jet plane to Italy and said, when getting off the plane: "In the name of the Indian people, I claim the right of discovery and take possession of this land." He said that if it was valid for Columbus to "discover" America when Indians had been living there thousands of years, then he could claim Italy. Talk about the point Professor Norwall was trying to make.

***Tell students that Vine Deloria, Jr.,** a Standing Rock Sioux from South Dakota, has written many books explaining Native peoples' viewpoints. Deloria wrote the following imaginary diary entry, dating it February 12, 1510.

> We had a real crisis today. Another "Big Canoe" pulled up on the beach and another European got out. He is from Italy like Chris Columbus was and his name is Americus Vespucci. We have been running into quite a few Italians lately and they seem to share this Indian kick. Anyway the horrible thought suddenly occurred to the tribal council. It seems that since Columbus landed everyone has been calling us "Indians." We have pretty well convinced them that it is not India, but we know that sooner or later they will find a name for our country. They might do some nutty thing like name it after one of these Europeans, such as our guest. Then I suppose they would call it "America" and since they still insist on calling us Indians we could end up with the tab of "American Indians" instead of our tribal names. That is [illegible] plate but the council thinks [illegible]

***Discuss the points made** by [illegible] students why Native people [illegible] their national (tribal) name[illegible] ask students to name some nations (tribes) they know of, or you can introduce the names of some Native nations: Mohawk, Navajo, Pepobscot, Wampanoag, etc. Emphasize that while many Native societies were totally destroyed by the white people, there are still over 200 in the United States today.

***Explain that** many people prefer the term "Native American" or "Native people"—rather than "Indian"—to describe themselves. Since their ancestors were the *original* inhabitants of this land, they were native to this continent, whereas Europeans, Africans and Asians are originally from other continents. (The attempt here is not to prevent children from using the term "Indian," but to help them understand why some Native people object to it.)

Washington's Birthday: Student Information

While students are familiar with many aspects of Washington's activities, some of his actions which impacted upon Native Americans are not widely known. Therefore, you may wish to share some of the following facts with your students. The information is derived from original historical documents, as reported in The Writings of George Washington, *edited by John C. Fitzpatrick and from Charles A. Beard's* An Economic Interpretation of the Constitution.

George Washington fought Native peoples during the "French and Indian War." As payment he received thousands of acres of Native peoples' land on the south bank of the Ohio River—land given him by the British, not by the Native people who lived on the land. He also owned shares in the Mississippi Company, a land speculation group that "held" 2.5 million acres of Native land in the Ohio Valley. Native people still lived there and had never given it to the Company.

Washington was a slaveholder (at the time of his death, in 1799, he held 317 Black people in slavery). Like other large plantation owners, he was often in debt to British merchants. To help meet this debt, he and others speculated (bought and sold) in Native lands, as a way of making quick profits. Because much of the land in the thirteen colonies was in large estates, common people who wanted to buy land were encouraged to "settle" west of the Alleghenies, paying the land speculators handsome profits, while the Native people, whose land it was, received nothing and lost their lands.

In 1763 the great leader of the Ottawa nation, Pontiac, united 18 Native nations to fight this white invasion of their lands. The confederacy he formed almost defeated the British. In an effort to stop such fighting, the British King issued the Proclamation of 1763. It said that no more white settlements could go west of the Allegheny mountains and demanded that white settlements already there "forthwith . . . remove themselves."

This action threatened the financial interests of Washington and other wealthy colonists (like Patrick Henry and Benjamin Franklin) who had bought land in the forbidden area. But the King's Proclamation didn't stop Washington. He employed a surveyor to secretly locate more valuable land for him. Washington wrote to a friend:

> Between ourselves, [the restrictions should be viewed] as a temporary expedient to quiet the minds of the Indians. . . . Any person, therefore, who neglects the present opportunity of hunting out good lands . . . will never regain it.

At his death, Washington "owned" 40,000 acres of Native American land west of the Alleghenies.

Because of the activities of men like Wa[illegible] most Native nations decided not to support the co[illegible] in their struggle against Britain. But Britain, too, h[illegible] record of breaking promises made to Native nations. Th[illegible] is why many of them, like the Six Nations of the Iroquois Confederacy, tried to remain neutral during the Revolutionary War. However the British used lies to trick some warriors from the Confederacy into fighting for them at the battle of Fort Stanwix. In retaliation, George Washington ordered a military campaign against the Iroquois Confederacy. On May 31, 1779, Washington wrote to General Sullivan:

> The expedition you are appointed to command is to be directed against the hostile tribes of the Six Nations of Indians with their associates and adherents. The immediate object is their total destruction and devastation and the capture of as many persons of *every age and sex* as possible.
>
> It will be essential to ruin their crops now on the ground, and prevent their planting more. . .
>
> Parties should be detached to lay waste all settlements around, with instructions to do it in the most effectual manner, that the country may not be merely *overrun*, but *destroyed*. .

The records of the destruction by General Sullivan report that:

> The force under Col. Daniel Brodhead burned 11 towns, containing about 165 houses, which for the most part were constructed of logs and framed timber. They destroyed more than 500 acres of cultivated land, and took loot estimated at $30,000. Many homes were large and beautifully painted, with architecture that impressed the officers.

As Sullivan wrote in his official report:

> The quantity of corn destroyed might amount to 160,000 bushels, with vast quantities of vegetables of every kind. . . We have not left a single settlement or field of corn in the country of the Five Nations, nor is there ever the appearance of an Indian on this side of the Niagara."

Washington's Birthday: Suggested Activities

- **After presenting the previous information to the students discuss** why most Native Americans—as well as many Black people—do not consider George Washington's Birthday a day for celebration. Another possible point of discussion is what the phrase, "Father of Our Country," could mean to a Native American child.

Background Information

The following background information is to assist you in explaining why Native people consider much of the imagery used by illustrators to be insulting, and sometimes sacrilegious. Most of the information concerns the Sioux, since so much of the "Indian" imagery is based on their Plains culture.

Religion

For the most part, traditional Native religious beliefs are not a separate and distinct part of their society and culture, as is the practice of Christianity, for example. Rather, they are integral to every aspect of life and the natural world. Because all things are of the Creator, all natural things are respected, be they human, animal, plant or otherwise. (It is not suggested that you involve your class in a discussion of Native American religious views and beliefs. Few non-Indian people have enough understanding of the intricate and diverse nature of this subject to adequately deal with it.)

While there are specific religious ceremonies as well as social ceremonies, religious dances as well as social dances among the Sioux, the spiritual values that permeate the Sioux cultures tie religious aspects into social events. Thus, to act out or "play" aspects of those cultures risks ridiculing them and involves sacrilegious contempt as well.

The sacred pipe is the most sacramental object in Sioux religious belief. The drum, often the only instrument used in sacred ceremonies, is played only by those who know the intricate songs. (The familiar drum beat of Hollywood movies is a simplistic white-created beat that does not reflect the range of sound found in traditional music.) And every Native culture has a repertoire of ceremonial dances which require precise steps (not the hopping up and down used by non-Indian children "playing Indian").

Headdress

Similar spirituality is reflected in traditional clothing and housing. For example, to the Oglala Sioux, the eagle is a symbol of freedom, pride and honor, a winged creature that is next to the Creator and represents freedom. Among the Oglala, 36 eagle feathers are used in a Wapaha, a traditional headdress that is a symbol of pride, honor and leadership. The privilege of wearing the headdress has to be earned by acts of bravery, generosity, honesty and loyalty. The headdress is traditionally worn only in special ceremonies. The notching and coloring of the feathers and the addition of other materials also have symbolic meaning, telling of the wearer's deeds. While the headdress of other nations may have some similar meanings, cultural differences remain.

Tipis

Similarly, housing styles reflected cultural adaptations to environment. The tipi was used by nations in the Plains area. Some used a three pole foundation for the structure, while others used a four pole foundation. There were differences in the design of the smoke flaps and the fashioning of the entrances. The greatest diversity existed in the decoration of the tipi, where many symbols were used for religious meaning and to record historical events. The decoration of tipis was a highly developed form of art. Among the nations of the Plains, it was the responsibility of the women to design and erect the tipis. This job required great skill.

Painted Tipis by Contemporary Plains Indian Artists is a useful source of information on construction and design of tipis, and contains numerous color plates of decorated tipis [see Resources, p. 31]. The book notes that:

> As a shelter, the Plains Indian tipi is extremely functional:—it is warm in the winter, cool in the summer, able to withstand wind and rain and it is easy to erect and dismantle. Smoke flaps or ears of the tipi cover serve as dampers to regulate the draft, ventilate the tipi and carry off the smoke. The tipi is especially adapted to provide good shelter against tornadoes:—the scourge of the Southern Plains region, as the strong winds cannot pick up the inverted surface of the tipi. Another architectural feature of the tipi which was a definite advantage in the hot, scorching summer climate of the Plains is the cooling effect created by the movement of hot air up the sides of the tipi cover through the smoke hole and the influx of cooler air flowing in around the bottom of the tipi. At the same time, the tipi was snug and warm in winter due to well-designed interior furnishings such as a dew cloth hung from the poles around the interior of the tipi for insulation. During the winter months, a common method of protecting the tipi was to build willow windbreaks. (p. 14)

You can use the *Painted Tipis* book to compare the skilled decoration of tipis and their symbolism with the casually drawn tipis found in children's books.

Because the image of "Indians" presented to children in this society is one of fierceness, savagery and violence, it is possible that some of your students may mention "Indian scalping." If this happens, the following information may prove useful.

Scalping

Before the white invasion, warfare between Native nations was limited. It was often a kind of ritual with accepted rules, and less killing and economic loss than occurred in European warfare of the time. In many societies, greater honor was attached to touching the opponent than to killing him. And killing, when it did occur, was generally limited only to warriors—noncombatants were either assimilated into the victorious nation, forced to move elsewhere or expected to recognize the victor's preeminence with the payment of symbolic tribute. There was usually little attempt to systematically destroy food or property.

Scalping had been known in Europe as far back as ancient Greece. The practice in the American colonies of paying bounties for Native scalps—similar to the English practice in Ireland of paying bounties for heads—is credited to Governor Kieft of New Netherlands. By attaching a profit motive to the practice of scalping, Europeans were encouraged to step up the slaughter of Native people to ease the take over of more territory. By 1703 the Massachusetts Bay Colony was offering $60 for each Native scalp. And in 1756, Pennsylvania Governor Morris, in his Declaration of War against the Lenni Lenape people, offered "130 Pieces of Eight, for the Scalp of Every Male Indian Enemy, above the Age of Twelve Years," and "50 Pieces of Eight for the Scalp of Every Indian Woman, produced as evidence of their being killed." Massachusetts, in this period, was offering bounties of 40 pounds for a male Indian scalp, and 20 pounds for scalps of females or of children under 12 years old. Thus, the European practice of paying for the scalps of men *and* women reflected the intent of their warfare—the annihilation of the Native population. As this became clear, Native nations responded to the threat and changed their own methods of warfare, including the practice of taking scalps.

Much of what is written about "Indian" violence and scalping reflects the perspectives of the Europeans who wrote the early books and articles describing the period. Accounts written by Native American people would differ in their version of who was or was not cruel, or who was and who was not defending their homes. But it is always the victors who write the history books, and it is the white viewpoint which has dominated most accounts of our past.

Classroom Resources

Akwesasne Notes: Mohawk Nation, via Rooseveltown, N.Y. 13683

An invaluable newspaper for anyone concerned with obtaining current information on the lives and struggles of Native people today. Offers extensive listings of books, records, posters and other materials that can be utilized in the classroom. Free sample copies are available, subscriptions are $5/year, more if you can.

Native Americans: 500 Years After, Photographs by Joseph C. Farber. Text by Michael Dorris. Thomas Y. Crowell Company, N.Y., 1975

An expensive book perhaps best purchased by the school library. Valuable for hundreds of photographs of Native peoples' life around the country today. Useful in breaking down children's perceptions of Native Americans as people of the past.

American Indian Authors for Young Readers, Mary Gloyne Byler, Association of American Indian Affairs, N.Y., 1973

Introduction is an excellent discussion of common problems in children's books *about* Native peoples. Also provides an annotated bibliography of books, for children, written by Native people.

The Weewish Tree, Published by the Indian Historian Press, 1451 Masonic Ave., San Francisco, CA 94117

This is a magazine for young children. Subscriptions are $6.50 per year, bulk rates are available. It offers stories, poems and information about Native Americans.

Painted Tipis by Contemporary Plains Indian Artists, U.S. Dept. of Interior, Indian Arts and Crafts Board. Anadarko, Oklahoma: Oklahoma Indian Arts and Crafts Cooperative, 1973

Five Generation. of one Family

BEST COPY AVAILABLE

When Earth Becomes an "It"

When the people call Earth "Mother,"
they take with love
and with love give back
so that all may live.

When the people call Earth "it,"
they use her
consume her strength.
Then the people die.

Already the sun is hot
out of season.
Our mother's breast
is going dry.
She is taking all green
into her heart
and will not turn back
until we call her
by her name.

— Marilou Awiakta

Sure You Can Ask Me a Personal Question

How do you do?
No, I am not Chinese.
No, not Spanish.
No, I am American Indi—uh, Native American.
No, not from India.
No, not Apache.
No, not Navajo.
No, not Sioux.
No, we are not extinct.
Yes, Indin.
Oh?
So that's where you got those high cheekbones.
Your great grandmother, huh?
An Indian Princess, huh?
Hair down to there?
Let me guess. Cherokee?
Oh, so you've had an Indian friend?
That close?
Oh, so you've had an Indian lover?
That tight?
Oh, so you've had an Indian servant?
That much?
Yeah, it was awful what you guys did to us.
It's real decent of you to apologize.
No, I don't know where you can get peyote.
No, I don't know where you can get Navajo rugs real cheap.
No, I didn't make this. I bought it at Bloomingdale's.
Thank you. I like your hair too.
I don't know if anyone knows whether or not Cher is really Indian.
No, I didn't make it rain tonight.
Yeah. Uh-huh. Spirituality.
Uh-huh. Yeah. Spirituality. Uh-huh. Mother
Earth. Yeah. Uh-huh. Uh-huh. Spirituality.
No, I didn't major in archery.
Yeah, a lot of us drink too much.
Some of us can't drink enough.
This ain't no stoic look.
This is my face.

— **Diane Burns**